The Missionary Herald

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THE Relief Workers in Turkey are too busy to write full letters; moreover, it is too early in their undertaking to expect stories of particular accomplishment. Cabled messages come occasionally, indicating progress and a careful and systematic coping with the huge problem. One such message which arrived from Dr. Barton, April 1, through the Diplomatic Agent at Cairo, reported that by agreement the American Relief Commission is taking over the Red Cross work in Syria, north of Palestine, the support of the work to be assumed by the Commission from March 1, the Red Cross to meet all expenses of the personnel to July 1. In this section immediate touch is secured with the mass of returning refugees and orphans, who are not permitted to enter unprotected areas. The Commission is placing several workers in this field, which has already been well organized and made aggressive under Rev. Stephen Trowbridge. Industrial buildings have been built for orphan homes, and orphan and social workers have been called from Constantinople to Marash, Aintab, Adana, Tarsus, Mersina, Hadjin, and Aleppo. All these places have been found to be perfectly accessible.

Progress of Relief in Turkey

Moslems are releasing, under pressure, large numbers of Christian women and children, for whom protection is imperative. The Commission is assuring British officials it will allow nothing to stand in the way of meeting this emergency call. If permitted to wander unprotected, some women and many children will return to their former Mohammedan captors, which must not be allowed. Confident that benevolent America will support them, the workers are endeavoring to provide for all. The Commission was starting, the day the cablegram was sent, March 17, for Aintab and Marash.

IT is both impossible and undesirable to draw hard and fast lines between the different relations of life: religious, commercial, social, political. These spheres of human interest and activity do not exist in divided and water-tight compartments; each affects the others, and rightly. Church and State are separate in the United States, yet they are mutually influential.

Foreign Missions and World Politics

Foreign Missions and World Politics are unlike, to a degree unrelated fields; yet they cannot be indifferent to one another. Wherever Christianity goes, its spirit stimulates movements toward liberty and democracy; its influence, consciously or unconsciously, makes for freedom and human rights; its message bears upon national life and international affairs. So it comes to pass that in a time like this, when the political divisions of mankind are disturbed through war's upheaval and nations are striving each for its own advantage in the readjustment, the foreign missionary and his influence are here and there brought out into the spotlight as related to national aspirations and strivings. Rumors are rife that missionaries are meddling in politics, taking sides and exerting influence in international discussions. The American Board, in company with other missionary organizations, is being challenged as to its

participation, or that of its representatives, in national propaganda. It may be well, therefore, to reaffirm here what is the American Board's attitude toward world politics; what it requires of its missionary staff scattered in all parts of the world.

The American Board's Position

THE American Board is a religious and missionary organization. Its representatives are located in many countries and among peoples of differing political relations and interests. It is the purpose of the Board to hold its work and its workers aloof from political entanglements. Its missionaries are uniformly instructed to regard themselves as the guests of the government by whose permission and under whose protection they labor. In times of peace and of settled government, this course is comparatively simple and easy.

In time of war's disruptions and readjustments, when conflicting claims are proposed and national ambitions clash, the Board seeks to maintain a neutral attitude even as to the political disposition of the territory where its missions are. It is not easy always to do this. Missionaries grow attached to the people for whom they are giving their lives. They are sensitive to the criticisms and the policies which affect them. The impulse is strong to champion their cause. It is not possible for the Board to guard every utterance of all its missionaries, at home and abroad, or to prevent them altogether from defending those for whom they speak and the cause for which they would plead.

Moreover, it is inevitable that the prospect of friendly or unfriendly treatment of the work to which they have given themselves should affect the feelings of those who watch the contest for possession of the lands where they are located. Here and there it may have happened that some missionary has spoken unadvisedly or allowed his influence to be felt in a way that had political bearings.

The American Board cordially accepts the principle that race and language and religion, and the other factors that bind or separate peoples, should be fairly recognized; that preponderance in these matters should be duly regarded in studying and assigning territories and in weighing the preferences of their peoples. It is prepared to accept loyally and cheerfully whatever settlement of disputed claims shall be made, and asks only that a real religious liberty be assured under whatever flag its work shall be continued. In its hundred and nine years of activity in many lands, the American Board has never been involved in political intrigue. It has kept to its own moral and spiritual task.

What Are the Facts?

NEWS dispatches from Washington in mid-April spread broadcast charges of political sympathies and activities on the part of American Board missionaries that had embarrassed the State Department and had caused it to make complaint thereof to the American Board. These reports, as they appeared generally in the newspapers, were highly colored, sensational, and misleading. Together with statements said to be secured from Assistant Secretary of State Phillips were woven inferences, insinuations, and even assertions of facts that were absolutely untrue.

The American Board has no missionaries in Persia. It has never had twenty-five or thirty missionaries in Bulgaria, and has not had half that number there during the war. It has never received charges that its missionaries in Bulgaria were maintaining a pro-German attitude. As a matter of fact, they all strongly affirm that they are not pro-German; that they are absolutely loyal to the cause of the United States and the Allies. No suggestion has been made to the Board by the State Department, or from any other source, that its missionaries "were supplied with unusu-

ally large sums of money to relieve war distress, and that they used these funds to favor certain factors hostile to the existing government or to the powers associated with the United States in the war."

Simmered down to reality, the Board has received from the State Department charges of pro-Bulgarian political activity on the part of two of its missionaries to that land. One of the men is not now in the service of the Board; the other is not now in Bulgaria. Concerning the conduct of the latter, careful inquiry is being made; the Board is in communication with the State Department upon the matter. When the case is clear, definite action will be taken. Meanwhile let our constituency be assured of the loyalty of the American Board and of its missionaries in all lands to the United States and to its side in the great war.

How Mistaken Suspicions Work

A PERTINENT illustration of the wrong that is done by hasty and inflamed suspicion appears in the arrest and imprisonment by Greek officials of three missionaries of the American Board in Salonica, on Sunday, February 16. Dr. John Henry House, president of Thessalonica Agricultural and Industrial Institute, Rev. William P. Clarke, and Rev. William C. Cooper were the three missionaries. Mr. Cooper was arrested at the close of the Greek service in the chapel, Sunday morning; was taken to police headquarters and at length put in the basement prison, without knowing the charge against him or without having opportunity to consult his consul. When the warder was asked if that might not be allowed, his reply was a "Get in there" and a shove through the gate. In this foul and crowded place, amid a jeering mob and without food, Mr. Cooper was kept until nightfall. By the good fortune of hailing through the bars a girl who had come to the prison to see her father, a message was sent to Mrs. Cooper, word was got to the consulate, and the United States representatives at once secured his release, with an apology from the Greek provost marshal that it had "all come about by mistake."

Dr. House and Mr. Clarke were taken, ostensibly to answer some questions, to the head of the police, at one o'clock of that Sunday afternoon. Wishing to serve the Government as much as they could, they went with the messengers, with the idea that they were conferring a favor. After waiting at police headquarters from 2 to 4.30, they were taken from one office to another, and at length realized that they were under arrest, and were told they must spend the night at the police office. They made the best of the scanty supply of food and poor accommodations afforded them. One slept on the floor, the other on a short settee.

The next day the rough treatment was continued: no chance to wash, no suitable breakfast. They were haled from one room to another, till finally, in the afternoon, when Dr. House insisted upon seeing the Chief of Police, they were taken before that official, who told them that it had been reported they were engaged in a Bulgarian propaganda, but he had now ordered their release and they were free to go.

The Close of the Incident

CABLED reports in the public press have announced that Premier Venizelos and the commander of the Greek forces have offered formal apology for what they declare to have been an unwarranted act due to misinformation and mistake. So ends the incident. But it shows how suspicious and how ruthless Greek officials can be in their effort to maintain their national rule; and how quick some of them are to believe ill of American missionaries.

A quotation from Dr. House's letter reporting the event reveals the temper

in which the Board's representatives are endeavoring to adjust themselves to the shifts of political power in the Balkans:—

"Unfortunately I do not speak Greek. My son does and my daughter is studying Greek. I have often spoken of the kindness of the Greek Government towards us in the past. I pray daily for the Christian work among the Greeks, and have honorably tried to adjust our school work to the present conditions in which Greece is in authority here. I have not, to my knowledge, done anything that could be called Bulgarian propaganda."

A Message from the Armenian Patriarch

REPEATEDLY, during the last four years, word has come from Turkey that the devotion and service of the missionaries to the suffering Armenians have made a profound impression on them; that orthodox as well as evangelicals, priests as well as people, were declaring that the American missionaries were their truest friends; that the testimony of long years and of many trials had now received its utmost confirmation, and that Armenia would never forget those who had walked with her in the valley of the shadow. The missions that at their beginning a century ago were hated and persecuted, and that had struggled on in the face of prejudice and suspicion, it was declared had abundantly and forever proved their self-sacrificing friendship.

Now comes, through the American Commissioner and by the State Department, a cable message from the Armenian Patriarch at Constantinople, the highest official of the ancient Armenian Church. He had returned only in the middle of February from Bagdad and Mosul, where he was exiled two years and a half ago. The Armenians formed a procession to celebrate the return of their ecclesiastical head, and marched past the Sublime Porte with the flags of the Allies flying, to the evident irritation of the Turks. The message is as follows:—

For the American Board of Foreign Missions, 14 Beacon Street, Boston, March 23. In my deepest mourning for the destruction of more than three thousand Christian Armenian sanctuaries and for the martyrdom of over a million of my children, I remember with heartfelt gratitude the heroic services rendered by those noble American missionaries who, despising death and willingly foregoing the protection of the mighty government of the United States, preferred to be martyred in their absolute devotion to my people. Today, with the hearty participation of all my people, I have had holy mass offered in memory of those noble souls. On this solemn occasion I come to express my thankfulness to the American Board that has for nearly a century helped the persecuted Armenian nation materially, intellectually, and spiritually.

(Signed) SEVAN, Armenian Patriarch.

This hearty tribute is most welcome and is deeply appreciated. It comes at a time when suggestions are being made as to the possibility of some reunion of the evangelicals with the orthodox and Gregorian parties among the Armenians. So many of the priests and pastors have been slain, so many of the churches have been destroyed and communities decimated, that the question has arisen whether it may not be possible to combine the remnants, the evangelical element bringing a fresh and vital force into the historic church, and helping to promote a warm, Christian life in that afflicted and disciplined race. For every sign of a closer sympathy and good will we rejoice with eager hope.

As an Example

ILLUSTRATING the statements made over and over again that, having suffered together, the Gregorian and Evangelical Christians seem more and more drawn to worship together, we quote the following passage from a letter written by Rev. Henry H. Riggs, formerly of Harpoot, who went with the first group of relief workers, sailing from New York January 16. He says:—

"Letters from Harpoot express

great eagerness for the return of the missionaries, and that, apparently, not primarily for relief work, but for more distinctively missionary opportunities. Our Protestant pastor there, Rev. Vartan Amirkhanian, who has been at his post throughout the war, writes: 'Last year we began with a revival. This year we began our prayer meetings from the beginning of the year, and are continuing them in the school. Our Bible study classes were attended by more people than Harpoot church had ever seen. Nearly all the Armenian population of Harpoot are attending our meetings and listening to the gospel message gladly. Our church is more than full. You will find some among the well-to-do families of the old days who are real regenerated Christians, having regular family worship. Some of the members of these families told me that they are glad for what happened to them in the last few years, "because," they said, "though we have lost all, we have found our Saviour and gained our souls." You will see them in all our meetings, taking part regularly and joyfully.'"

A Loss to Marathi Mission

THE sad news recently came to America that Mrs. J. F. Edwards, of Bombay, had died on February 12, 1919. Toward the beginning of 1918, Mrs. Edwards had a very severe attack, during which great anxiety for her life was felt; but she had seemed to recover almost completely from this attack, and the news of her death was wholly unexpected. Mrs. Edwards, formerly Miss Cook, was the daughter of a Wesleyan minister, and had been a prominent secretary of the Young Women's Christian Association in India for many years before she married Mr. Edwards. She brought to the Marathi Mission unusual gifts of experience and wisdom, as well as of sweetness and faith. She had charge of the Clarke-Abbott School for little boys; helped Mr. Edwards in his work as editor of the *Dnyanodaya;* and threw herself with a devotion that transcended her strength into work for the needy women of Bombay in the church and in their homes. The circle of those who mourn her loss is unusually wide, including many in England and America, as well as in all parts of India. Our warm sympathy in this great loss goes out especially to Mr. Edwards, but also to all the members of the Marathi Mission and the many Indians whom she loved and served so faithfully.

Pen Pictures of Mission Work

WE hope none of our readers skips the letters from the fields that appear month by month in the Foreign Department. They are like the Pathé Weekly in the movies, a series of photographs showing current events in one and another field of missionary adventure; full of information and interest as they show the many-sided life in which the men and women whom the churches have sent to these far-off lands are quietly helping. We cannot call special attention to each letter, but one who gets the habit of following month by month these messages from the front will be well rewarded as he gains a clearer and more comprehensive idea of what is actually going on in the upbuilding of the world.

Take, for instance, in this issue, Mr. Hastings's letter from Bailundo, West Africa. What a revelation it contains of enterprise in developing a primitive people in a simple but Christian civilization; industry, schools, churches, all the forms of a higher culture being steadily and successfully pushed, and with an enthusiasm and joy that are contagious. Or consider Mrs. House's story of how mission work in besieged Salonica won the interest of British soldiers, as they enjoyed the hospitality of a Christian home and made acquaintance with the activities of the Thessalonica Institute. And Mrs. Christie's picture of the resumed Gregorian service at Tar-

sus, after the four desolating years of war-time atrocities, with its glimpse into the guest-room cupboard and the hidden treasures that friendship preserved, furnishes another view of the versatile and adaptable missionary, helping always and everywhere to make better out of worse.

The Nauru Hymnal

IF it matters little who makes the laws of a people, so long as one can determine the songs, it is certainly worthy of note that there has recently appeared from the press an edition of 1,000 copies of a hymnal prepared for Nauru, one of the little islands in the Pacific Seas. Nauru, with the other of the American Board's stations in the Gilbert group of islands in Micronesia, was on July 1, 1917, committed to the care of the London Missionary Society, which was also working, and more extensively, in that field, such consolidation seeming to be a proper move in the interests of mission economy and efficiency. Before the transfer, the work of revising the Nauru Bible had been begun by arrangement with the American Bible Society, and there had been undertaken also the preparation of a hymn book. The Bible was published in May, last year, and the edition shipped to the islands. Now the Hymnal follows. The people of Nauru have eagerly anticipated these books, and are prepared to purchase and to treasure them. They will be the foundation and the chief possession of their scanty literature. With what fresh inspiration will the Christian hymns ring out on the air of that lonely tropic isle! Ideals, motives, affections, devotion—all will be stimulated. A higher life is sure to follow.

The Rainbow Campaign

A CLEVER piece of campaigning has been entered upon by the Federation of Women's Boards of Foreign Missions, in the interest of securing recruits for the overseas service of the Christian Church. The Federation is made up of the Women's Boards of some dozen or more foreign missionary organizations. The persons they wish to reach are business or professional women of sufficient age, education, and experience to be suitable candidates for immediate service in mission fields. They have also in mind the young women who have been doing war work through Y. W. C. A., Red Cross, medical units, etc., either at home or at the front.

A series of "rainbow" posters were prepared, and have been placed in churches, universities, hospitals, and other conspicuous places; "rainbow" leaflets, written by such leaders as Mrs. L. M. Montgomery, Mrs. F. M. North, Rev. S. M. Zwemer, and others, answer such questions as Who should go? Why? Where? When? How? and Wherewithal; and other effective publicity material has been made ready.

Then the young women in a given district who are considered to be promising missionary material are approached by Federation workers. A social gathering—usually a luncheon or dinner—is arranged to bring them together. Speakers from various countries or the home base sound the missionary call; the campaign literature is studied; the Scripture promises and prophecies are emphasized; prayer for guidance is offered—and the campaign is on.

Results have begun to come in promptly and satisfactorily. Mrs. Henry W. Peabody, chairman of the committee in charge of the campaign, tells of notable responses to these "Rainbow Appeals"; not only in wholehearted consecration on the part of the young women whom it was expected to reach, but on the part of others who, though unable to go themselves, can have a share in the work by paying for a worker or by making a gift sufficient to increase some work already under way, of whose need they learned through the Rainbow Campaign.

THE DAILY WORSHIP OF A BRAHMAN

The following description was prepared by a well known pandit in Ahmednagar and revised by a Hindu professor and by Rev. N. V. Tilak. It represents the individual worship of a Brahman rather than the worship of people gathered together in a temple. In fact, there is scarcely such a thing as united worship, except in the carrying of idols in procession or dragging the idol car. When a crowd gathers at a Hindu festival, each worshiper carries on his worship of the god individually.— THE EDITOR.

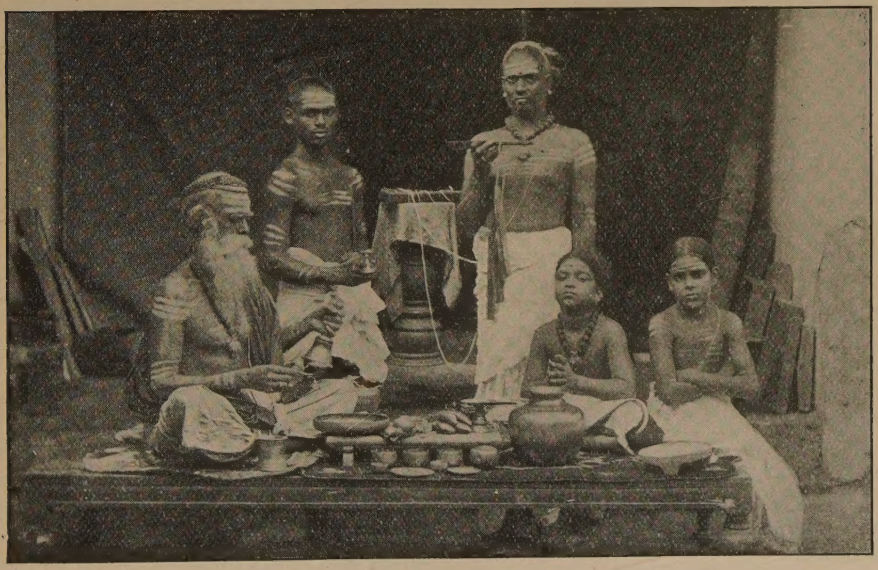
A BRAHMAN'S *puja,* or daily worship, is always carried on with an idol. Vaishanavas, or worshipers of Vishnu, also always have a peculiar black stone called *shalgram,* found in the River Gandaki (in Northern India). An idol is required in order to concentrate the worshiper's mind on the deity.

First, the worshiper must bathe and put on silk cloth, or cotton cloth, if it has not been touched by any one since it was washed. Repairing to the small room or recess where the idols are kept, he sits on a board, with the utensils for worship near by.

Then he brings to mind the form of the god, and in order to invite his presence says:—

"I salute Vishnu, whose appearance is peaceful; who sleeps on the serpent; from whose navel springs the lotus; who is the god of gods; who is the support of the universe; whose beautiful, cloud-colored body resembles the sky; who is the husband of Lakshmi; whose eyes are like the lotus flower; who is conceivable only to *yogis* (*i. e.,* those well versed in concentrating their minds by *yoga* practice); who saves from the fear of earthly ties; who is the only master of all worlds."

Then he repeats a *sankalp, i. e.,* words expressing purpose, such as: "As specified before today, on this particular day of this particular month, at this *prahar* (a period of three hours) of the day, at this *ghati* (a period of two to four minutes) in this first part of *kaliyuga* (the present degenerate age of the world), during this particular *manvantura* (the sum of the four *yugas*), during this particular *kalpa* (1,000 *yugas*), and in this *ayana* (half-year, or time from one solstice to another), in this particular *aranya* (forest), to the north



BRAHMANS AT PRAYER

The idols are kept in the recess behind the worshipers. Note the sacred books at the right of the shrine

BRAHMANS EXPOUNDING THE VEDAS

or south of the Narbada River, I, named so and so, and belonging to this particular *gotra* (family), in order to gain some objects (here specify them) I shall perform *puja.*"

Then pronouncing three names of Vishnu, viz., "Keshav, Narayan, and Madhav," he thrice sips water from the right hand. Then he pronounces twenty-one names of Vishnu. Then reciting the *gayatri* (the most sacred sentence in Hindu sacred books), he makes the *pranayam, i. e.,* breathes through the nostril with certain openings and closings. These preliminaries ended, he considers that now his mind is concentrated on the god, and he is prepared to worship.

First, he worships the vessel holding water, with the formula: "In the mouth of the vessel is seated Vishnu; in the neck is seated Rudra (Shiva); at the bottom, Brahma; and in the rest of it are all the female deities." Then he applies to the vessel a little sandalwood paste, some grains of rice, and flowers.

Next he worships the conch shell and the bell. Then with a tulasi leaf he sprinkles water on everything, saying, "One pure or impure, whatever condition he may be in, is purified outwardly and inwardly if he thinks of the lotus-eyed Vishnu."

Then over the head, or at least over the feet of the god, he pours a steady stream of water, all the time reciting the *Vishnu-sulta,* verses from the Rig-veda: "Vishnu crossed the universe; he placed his foot in three places," etc. Then, again, the god, while under water, is worshiped.

This is followed by the *panchamrita snan, i. e.,* bathing the god with five substances, viz., milk, curds, ghi, sugar, and honey. Next *abhyanga snan, i. e.,* bathing the god with scented oil and warm water. Next *shuddhodak snan, i. e.,* bathing him with pure cold water.

Then the idol is carefully wiped. Then tulasi leaves are placed under the idol or at his feet, implying that they are to form his seat. Then, according to theory, clothing and jewels are offered to the god, but in practice only tulasi leaves are offered. Then sandalwood paste is applied to the god; then to one's own forehead, arms, and breast,

so as to make a three-pronged mark. Next, sweet-scented substance and flowers are offered.

Then the Brahman offers one thousand tulasi leaves, and as he places each on the head of the god, he pronounces in succession one of the thousand names of Vishnu as given in the book, Vishnu Sahasranam.

Then he waves burning incense and a lamp, at the same time ringing a bell. Then he presents some offering, such as sugar or milk; then fruits, of which the cocoanut and the plantain are the

GANPATI, OR GANESA, GOD OF WISDOM, AND HIS EIGHT ATTENDANTS

They represent the earth, water, fire, air, sky, wind, intellect, and consciousness. Picture from a reproduction of a painting

chief; then betelnut, and other varied substances.

Last comes the *mantra-pushpanjali,* in which, holding flowers, tulasi leaves, etc., in the hollow of the two joined hands, he repeats some Vedic verses and throws all on the head of the god.

The objects of performing *puja* are doing one's duty and the gratification of the deity. The advantages which may be expected to follow from ordinary *puja* are "the attaining of all wishes, such as life, health, strength, success, wisdom, etc."

Special *puja,* with some change from the above, is offered for special objects, such as wealth and progeny.

AFTER THE WAR IN SMYRNA

By Rev. CASS A. REED, Dean of International College

"OUR schools might as well be closed; they are doing absolutely nothing this year." A prominent Turk was speaking to his friend, an officer of one of the American colleges, about the Turkish government schools in one of the leading cities of the empire, early in 1919. Similar reports had come from other sources, but had been put aside as incredible.

The friend asked: "Is it really so? What is the trouble? Is it lack of teachers? Are there no funds, perhaps?"

"No," said the Turk sadly, "we have teachers enough, and funds, but the teachers are slack, our schools have no morale; they might as well be closed."

The judgment may be somewhat harsh and sweeping, but remember, it is made not by an unfriendly outsider, but unsolicited, by a Turk of his own schools. Its truth is implied every few days by Turkish parents, who plead and plead that their boys be accepted into the college, even after we have explained that we have no proper classes this year, and that, honestly, we cannot now give them the advantages they ought to have. Our American schools and colleges have long been accustomed to hear Armenian and other Christian parents, particularly those unable to pay our modest rates, plead for us to take in their sons; but it is now Turks, and Turks willing and eager to pay generously, who beg us to receive their children. Is this not a situation which demands a frank and hearty acceptance?

For nearly a hundred years, missionaries of the American Board have worked in all parts of Turkey. In every crisis, for a century, they have been the agents through whom American and other foreign sympathy has effectively reached the stricken people in times of war, famine, pestilence, and massacre. In every part of the empire they have broken down prejudice, faced and conquered fanaticism, and earned the respect and regard of all the races. The readers of the *Missionary Herald* know full well of the baptism of fire through which many of the stations have passed in these years of horror! And we know that the American people will again, as so often in the past, "play the good Samaritan for God."

The need for material help is great; but this is not the only need. In our city, as elsewhere, Christians who have been spared are full of joy. They feel that at last they can breathe freely, they are no more slaves to fear. The Greeks believe that with a closer union with their mother country a veritable millennium will come. The Armenians have recently celebrated, with ardor impossible a few months ago, the name day of Nubar Pasha; as a few days before the Greeks had honored that of Venizelos, whose picture is in every shop window, and can be kissed in some places for only twenty cents!

Large plans are in the air; hearts rightly beat high with hope and expectancy.

But before these peoples are problems requiring more than hope and eager expectancy. Centuries of bondage to the always hated Turk have not been an ideal school for freedom. Priests who have felt that they must place political intrigue before loyalty to the gospel of the crucified Redeemer are not the ideal leaders for free peoples. Competent observers tell us that the Greek Orthodox Church in free Greece is a less spiritual force than is the same church in Asia Minor, with all its limitations. Hence we see that righteousness does not necessarily follow political freedom.

In Smyrna, British sailors are shocked at the display of wealth by all classes. Never were heels so high, faces such displays of cosmetics, or silks and satins, though bought at impossible prices, so general. Outward signs may sometimes belie the true feelings of the heart, but in Smyrna certainly there is much of boastfulness, of vanity, of the spirit of revenge among Christians who should be sobered by the heavy responsibilities the communities face, humbled by their insufficiency for the task, and ready in their supreme hour of opportunity to exemplify the Christian virtues before their now humbled persecutors.

The war has taught the world that force alone can never prevail, that the spiritual possessions of the nations are, after all, the only abiding realities. The Christian communities in Turkey need all the help which older and stronger nations can give, and particularly the counsel of true friends. The missionaries in these days have a thousand open doors. The Christian colleges which have been able to keep open have an immediate opportunity impossible to overestimate. Those which have been closed exert a great influence through their graduates, and students will flock to their reopened doors.

But this is not the end of our opportunity. The missionaries first came to Turkey to reach Moslems. For a century the work has been confined largely to nominal Christians, partly as an end in itself, but also as a means of reaching Moslems. Today the just condemnation of a horrified world falls upon the perpetrators in the twentieth century of crimes which would have blackened the sixteenth. But if Christians in Turkey, stinging under wrongs which have no parallel in history, curse and will not forgive, surely American Christians must not forget that in Asia Minor, whatever political changes come, there will still be millions of men, women, and little children for whom Christ died. One cannot live long in this land without realizing the soul hunger, the empty lives of these nominal followers of an unsatisfying faith. Now the opportunity for which we have prayed is ours. The forces which have so long bound them are largely broken. If the gospel of Christ is rightly presented, we shall have the Turks coming, not in secret, but in scores and hundreds, to find light and life in Christ. Let us not stop simply at meeting the undoubted needs of Christian communities, but remember and plan for and pray for these others also.

A HINDU CEREMONIAL PROCESSION

WHAT WOULD YOU HAVE DONE?

A Tamil Problem Story

By Miss LULU G. BOOKWALTER, Uduvil, Ceylon

IT was time for the young man to be married. His parents said so. All the relatives agreed it was so. And he himself had about come to the same conclusion. He had finished his studies and was well started in his profession. He could now afford to support a wife and have a little home of his own.

This decision did not mean that the young man was now to be pushed out to go a-courting. Far from it. His share in bringing the marriage about was hardly to be counted. He was to sit back and wait until a suitable bride should be found for him. The relatives therefore gathered together in solemn council. According to the usual Tamil custom, he would marry a cousin—that is, a child of his mother's brother or a child of his father's sister—for his mother's sister's children and his father's brother's children are considered his brothers and sisters.

In this particular case there seemed to be no cousin available, so they must look outside the family of relatives. Of course the bride-to-be must be a suitable person. She must come from the same caste as he; even from the same shade of caste. She must be known to be of a pleasant disposition; to be fairly well educated in a Boarding School; and to be a good cook. Her age must be less than his, and above all she must be able to bring to the future husband a good dowry in jewels and land.

As they sat in solemn conclave, it was decided that an uncle should be the mediator or "go-between," and that he should approach the father of a girl known by the group. It was settled as to what amount of dowry

should be demanded, so as to make enough for a good start in life for the young people, and especially for the bringing up and educating of the children later on.

The session broke up, and next day the uncle went to see the father of the girl. Before they had talked together long, it appeared that such a marriage could not be brought about, for they

A WEDDING GROUP IN A HIGH CASTE FAMILY IN CEYLON

were unable to agree on any terms. Further pushing of the matter was useless, therefore, and the relatives were obliged to put their heads together again.

Now it came to pass that at about this time it had been decided by the father and mother of two daughters in a village not far distant that the elder should be married. It happened that these two girls were near the same age, but in appearance there was quite a difference. The Tamil loves to be "fair," as he calls the light mulatto color of some of his people; and he hates to be "black," as some of them most assuredly are. One of the daughters was black and one was fair.

The young man to be married had heard that this was so, and when he understood that his relatives were seeking a bride for him there, he stipulated that he should be married to the fair one. The arrangements were carried through successfully. The caste was the same as that of the young man; the dowry in jewels, money, and land was a fair amount; the girl was reported to be of a good disposition, to have been educated in the mission Boarding School, to be able to cook, and—she was the fair one.

Knowing that slips sometimes do occur, the young man asked to see the girl he was to marry. Now this is contrary to the custom of the people. The bride and groom do not see each other before they are married. Unless they are childhood acquaintances or have had brothers or sisters in school with them, they know nothing of each other except by hearsay. The young man was so persistent, however, that it was finally agreed to have him come to the bride's home and see her from a distance. He accordingly went to her house, and as he sat outside on the little veranda, she walked at a distance across the compound. She was the fair one, and so he said he was agreed and well pleased.

The wedding day was set. The invitation was sent abroad and the minister of the near-by church engaged for the ceremony. The bridegroom, accompanied by a brother of the bride, with tom-toms beating, with the shooting of firecrackers and the playing on the fife of "My Darling Clementine," was driven to the church, with friends following in carriages. The church bell rang at his approach. He alighted from the carriage and with his attendant walked up the aisle to the front of the church and sat down, very nervous and ill at ease.

He had named a relative of his—a woman—to go for the bride. She now was sent to the bride's house with the message: "I am waiting at the church for you. Come."

The bride had been in the process of dressing almost the whole day. She was tired out with it all, but it was a necessary part of the whole procedure and so must be endured. She was dressed in a beautiful silk *saree*, with a border of gold thread and shot with gold. Over her head and face was draped a white net veil, and in her hair imitation orange blossoms were pinned. Bracelets, earrings, necklaces, and heavy chains weighted her down with gold.

She was put into a carriage—put, I say, for the bride is to have no will power of her own to know what to do, or to do it, on this day. The woman attendant went with her, and behind followed a line of carriages. With tom-toms, firecrackers, and a repetition of the rendering of "My Darling Clementine," she approached the church.

The bell was rung, and, alighting, the lady was led into the church and up the aisle, her head bent down and eyes on the floor, while the choir sang in Tamil "The voice that breathed o'er Eden."

She was made to sit in her place beside the groom. He looked at her, then, out of the corner of his eyes, and —she was the black one!

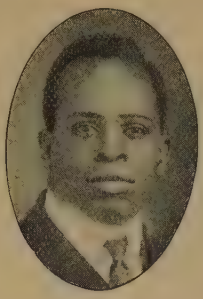
What would you have done?

A Tamil man, at such times as this, does as he is told. He married her, and they lived happily ever after!

AFRICA'S REËNFORCEMENTS

MR. ALVORD

MRS. ALVORD



DR. HALL

MRS. HALL

IT was well-nigh impossible, during the war years, to send recruits to our Africa missions, owing to difficulties of transportation. We give here a glimpse of seven of the latest group sent out, most of whom have reached their stations by this time. All but two of the seven are joining the West Central Africa Mission. The others—Mr. and Mrs. Alvord—are bound for Rhodesia, where Mr. Alvord will engage in industrial work. He is a Westerner, a resident of Pullman, Wash., and a graduate of the State College of Washington. He is qualified to teach agriculture, manual training, and industrial arts. His wife, *née* Berenice Mapes, of Norfolk, Neb., was under appointment to China as a kindergartner when she became engaged to Mr. Alvord, which of course altered the direction of her missionary activities. She was graduated from Oberlin College and Kindergarten Training School.

Rev. Joseph A. Steed, with his wife, comes to us through the Canadian Congregational Board. He is a graduate of McGill University and of the Canadian Congregational College. Mr. Steed has had evangelistic experience in England, where Mrs. Steed had evangelistic training before she came to Canada for her marriage with Mr. Steed. The pair are assigned to the West Central Africa Mission.

Miss Leona M. Stukey, of Colorado, and Miss Elizabeth W. Read, of Montreal, are also *en route* to West Central Africa, where they will join the mission as teachers. Miss Read, as a representative of the Woman's Board of Missions, goes back to the land of her birth, since she is the daughter of a former missionary of the American Board at Chisamba. Miss Stukey, a graduate of Colorado College, was a Student Volunteer. After leaving college she taught in Colorado and in Arizona. She goes to Kamundongo,

MISS STUKEY

MR. STEED

MISS READ

in Africa, under the Woman's Board of the Interior.

Dr. Reuben S. Hall was born on the Island of Jamaica, W. I., and after acquiring part of his education at Kingston, he studied at Dalhousie College, in Halifax, and at McGill Medical School, in Montreal. His wife also was born in Jamaica, and had training and experience as a teacher there, as well as supplementary studies in Montclair, N. J. Dr. and Mrs. Hall went out under the auspices of the Canadian Board, with location at Chisamba.

FOR UNITY, LIBERTY, AND DEMOCRACY[1]

By Rev. RAYMOND CALKINS, D.D.

DR. CORNELIUS H. PATTON'S latest volume, "World Facts and America's Responsibility," is a very useful and readable book. In it the reader will find material gleaned from many sources, brought together in convenient and compact form. Munition for the modern missionary argument abounds on every page.

The book itself is an illustration of what the modern missionary argument is. That argument loses nothing of its permanent and ultimate spiritual appeal. But that appeal is not stated in exclusively personal and pietistic terms. Rather the effort is to present the cause of missions as part of the great international movement which no one can deny, and the progress of which no one can prevent, which is making for the unity, the liberty, and the democracy of the world. Thus understood, Christian missions become not only an intelligible and a commendable, but an inevitable part of the whole progress of modern civilization into a new and better social order.

The writer presents this course of reasoning, not in a formal way, but in a series of detached but closely related chapters, each one of which describes an indubitable World Fact. In a general way, and without preserving the order of the chapters themselves, the argument runs like this: England and America are today united in spirit and ideals; together they control one-third of the area of the world and possess at least one-third of its wealth. Both are great missionary nations, the one through the geography of its empire, the other because of its political idealism. Both are also great Christian nations, and unitedly have carried the brunt of the work of foreign missions for the past one hundred years.

The hour has now come for these great nations to complete the task of the Christianization of the world. The Great War has brought the Christian and non-Christian nations of the world together in community of purpose and understanding; it has created a spirit of idealism and democracy which will be peculiarly sensitive to the Christian appeal; the East looks to America for guidance and help; and non-Christian nations are breaking away from their old faiths and are ready to listen to the Christian teaching as never before in their history. Then let the Church gird herself for her task.

Here is the modern missionary argument, stated with authority and eloquence. The book is heartily commended for a wide and thoughtful reading. It is attractively printed and bound, and has a useful index. A suggestive map is also included.

[1] A review of "World Facts and America's Responsibility," by Rev. Cornelius H. Patton, D.D., Home Secretary of the A. B. C. F. M. Publisher: Association Press, New York. Price, $1.00.

STREET SCENES IN PEKING

From photographs by Rev. Arthur E. St. Clair

PEANUT VENDER WEIGHING OUT A COPPER'S WORTH

SCHOOLBOYS AT PLAY

SHOES TO MEND

A VEGETABLE VENDER FROM THE COUNTRY

A FULL LOAD!

BOILED SWEET POTATOES, STEAMING HOT

IWAKINI—CRIPPLE EVANGELIST

By Rev. CYRUS A. CLARK, Miyazaki

THE place of our story is Miyazaki Province, in Southern Japan; in a little town of fishermen, farmers, and small tradesmen; in a home with one room and a small kitchen only. The mother is a farmer, the father is a minor helper in a small bank.

The little boy of the family was made a cripple by the carelessness of a nurse girl. His legs grew, but without muscles, and were useless for walking. He could only crawl about the house on hands and knees. He was normal above his hips, had an unusually brainy head, bright face, and cheerful disposition. When he walked, it was with hands on the wooden clogs instead of feet, the useless feet placed behind the hands on the same clogs, which carry his body propelled by his arms. Thus he managed to get about, though very laboriously.

He could not share in the sports of other boys, and was often the butt of their ridicule, yet he held his place among the best of them in the schoolroom and excelled them. Family finances and the seeming uselessness of further education for such a cripple made the grammar school the limit of his education.

The missionary and others occasionally had meetings in his village. During one of these visits, as Iwakini was passing the meeting place, the singing attracted him; he stopped to hear the talk of Jesus and his love, and of the one God and Father—his Father, who loved and cared for him, even though a useless cripple, as his child; and there came into his life a new light and meaning and hope. He grew rapidly in knowledge and faith and joy in his newly found, divine Saviour-Friend, and in due time confessed his faith publicly by receiving baptism. He was the only Christian in that town, and he was only a crippled boy of twenty. This was about four years ago.

Eagerness to tell others the things he had learned made him forget his crippled condition, and the will to do found a way to conquer his difficulties. He began his joyful work by gathering into the one little room of his own home the neighbors' children, and teaching them the great things he had learned. Soon the room became too small. Then we rented a larger room for his Sunday school and for a preaching place, which he soon had in the best possible shape for his work—hymns written, blackboards, etc. By and by he was given the use of the upstairs of an ex-hotel in the center of the town, large enough for all his needs and at a very low rent for this purpose.

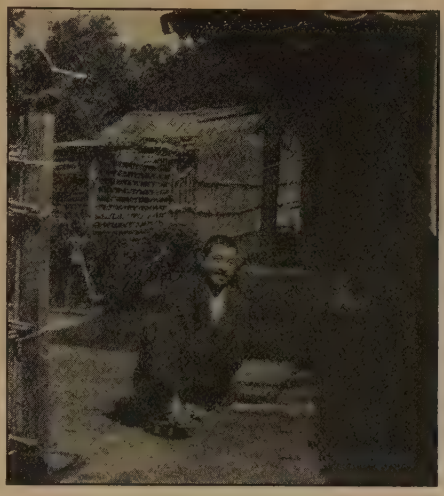
The numbers grew, and for better work he made three groups of the children, with three separate times of meeting, but holding a union meeting once a month. Primary, intermediate, and the oldest boys and girls were all alike beginners, but were better taught in that way. Presently he had the children in a prayer meeting, in which he taught them to pray and take part otherwise; then came a Bible class for the parents, and now he has a regular Sunday morning preaching service for all, himself the preacher.

Four months ago, at his repeated and urgent request, we organized a Sunday school for him in Uchiumi, the harbor town three miles south of his home, a village with only one Christian. Now he reports 150 children in the Sunday school and twenty adults in a Bible class there.

Not content with this, he goes on a mile and three-quarters to a large group of farmhouses, where the whole village—men, women, and children—gather to hear his talks. He usually goes there by *basha*, but recently no

basha was available, and to meet his appointment he *walked* in his laborious way the whole distance there and back.

Then he has asked the privilege of holding a Sunday school in a town two and a half miles in another direction from his own, a village with one Christian woman, but with almost everything else bad. This school has grown to over a hundred children, with some adults. He goes to all these places every week. A town still farther away is asking for visits from him.



IWAKINI

Crippled, but not despairing

His meetings are not a mere noisy rabble of children. He keeps them very orderly by his tact, his interesting talks, and his natural leadership. He *loves* the children and is wisely intimate with them, and they all respect and love him and are ready to do anything for him. He will not give away Sunday school papers, but sells them, thus securing the children's appreciation of their value; and the children buy them willingly.

He trains the children to give liberally to things philanthropic, and to work for the Sunday school and to tell others the good things they hear. Recently some boys were specially troublesome to the teachers in school, and were inclined to hinder the Sunday school. He got several of the older Sunday school children to join with him in prayer for these bad boys, with the result that they quit their badness and became regular and orderly attendants at the Sunday school.

From the first, Iwakini has improved every possible opportunity to learn Bible truths and best methods of teaching. He improves every chance to learn new hymns. He reads every book on Sunday school work and other Christian themes that he can get hold of. He keeps posted on the latest and best things of Sunday school helps and makes good use of them. He has finished the year's correspondence course prescribed by the Sunday School Association; he is prompt in doing the work of the Correspondence Bible Study prepared by one of the Miyazaki missionaries for the isolated Christians and seekers of the province; and he is doing the work of the correspondence course of study prepared by the Theological School in Kobe.

Once I took him on one of our long automobile evangelistic tours, and he was a very effective helper in talking to the crowds whom we addressed everywhere from the automobile, especially to the children of the crowds, and he enjoyed it greatly.

He thought a baby organ would help in his work, and perhaps aid in giving strength to his legs, and we loaned him one. He is able to work the pedals a little, and with some help has learned to play with both hands the airs of a good number of the hymns most frequently used. His voice is strong and true in singing.

He seems not to think at all of salary and is glad to do his work as a common Christian, for Christ's sake, with no thought of paid service, but thankful to have the opportunity made possible by our paying his traveling and other expenses for books and helps

in his study. Some of the young men of the town are studying the Bible with him, and recently one of these received baptism previous to his leaving for higher school work in Tokyo. But all these hundreds of boys and girls will soon be young men and women, and this twenty-four-year-old cripple is giving them the training which will make many of them intelligent working, giving Christians; and he himself is developing into a rarely efficient worker, with large, practical experience.

SURPRISES FROM BOHEMIA

By Rev. A. W. CLARK, D.D.

LAST week, the first letter in many months reached me direct from Moravia. This was a surprise, as, up to date, we in the United States were not allowed to send a letter to Bohemia. This is surprise number one.

The second surprise is much more important, as it points to a wonderful unity of God's people. No league of churches is meant, but an unexpected movement to bring the children of the Lord into marked union, with a single name, in the Czechoslovak State. The name is old, and dates back to the time when Bohemia was a leading kingdom in Central Europe. The last of January there was held in Prague a meeting or congress of believers. A committee was formed to take the necessary steps for a union of what we may call Bible-Christians. In this congress there were some of the best Lutherans and Reformed; some Baptists; some of the Moravian churches directed from Herrnhut, Saxony, the old home of Zinzendorf; and some Catholics. And besides these, there was a deputation of our twenty Congregational churches, with their sixty preaching stations. These churches are ready to give up their present names and to unite in the old name of centuries ago, the "Jednota Ceskobratrska," or "Unity of the Bohemian Brethren."

Into this committee influential men from all the above churches were elected. Many of the old churches, Reformed and Lutheran, the "Moderns," if I may so speak, unite under the name of the "Evangelistic Brother Church." The churches first mentioned agree in principle with Congregationalism. This committee must report in June on all the essentials for a happy union. The Baptists who did not want to see us at their communion table are ready to walk with us and work in harmony. The Herrnhuters, a small body, do not wish longer to be commanded by Germans of Saxony.

It is such a wonderful surprise that Slovaks and Bohemians of different ecclesiastical names are ready as believers to join hands under the old historical name in Czech tongue, Jednota Ceskobratrska, or "Unity of the Bohemian Brethren."

But there is another surprise that will have influence beyond the boundaries of the Czechoslovak State. The same week that our conference was held, over two thousand Roman Catholic priests met in Prague, and the great majority gave consent to the following resolutions:—

(*a*) To break with patronage and adopt just and equitable appointment of priests.

(*b*) To introduce as far as possible the mother tongue — the Czech or Bohemian — into all religious services.

(*c*) To do away with celibacy.

(*d*) To revise the breviary and to compile in its stead a prayer book in the Czech language.

(*e*) That the system of education must be radically changed.

(*f*) To urge revision of the trial of John Huss, whose martyrdom was a judicial murder.

(*g*) That the day of his martyrdom, July 6, should now be a Saint's Day; and the day of Nepomuk, May 16, must become a common day.

The Bohemian world knows that there never was a Nepomuk; he never lived. Surely Bohemia is moving forward and getting back to its old golden age, as it was before 1620. Were not the Hussite wars fought for a religious ideal? These were the first wars for noble ideals.

The Czechs are the most intelligent and progressive of the Slavs. The Bohemian young people in America surprise us with their versatility. In Nebraska, for example, in forty counties there are no less than three hundred teachers of Czech parentage, all teaching in English. The Illinois buildings in the Panama Exposition in San Francisco were designed by a Czech architect.

Such a nation, with freedom regained and liberty achieved, will add to the world's spiritual treasure. The new state, Czechoslovakia, has 50,000 square miles, while Belgium has 11,000; when you admire Bohemian glass, remember that 50,000 workmen of this nation are engaged in this industry; when you visit Vienna, recall the fact that over three hundred thousand Bohemians live in that city. They need the gospel, and we have an active mission in that city for the Czechs.

The Czechoslovak State guarantees freedom of conscience and religion. It separates church and state as we do in America. Its democracy rests upon universal suffrage. The old white and red flag (two stripes) of the new republic will never again come down. It welcomes Bible work, preachers, and Young Men's Christian Association secretaries.

THE LATEST MAP OF CZECHOSLOVAKIA

SERVICE IN SIBERIA

Special Work with Y. M. C. A. and Red Cross

THE readers of the *Missionary Herald* have shown much interest in the stories we have been able to print of the work done by American Board missionaries in connection with Red Cross and Y. M. C. A. from India, Egypt, and Persia up to Vladivostok. In the latter place, and indeed all across Siberia and into Russia, our men from Turkey and a group of workers from Japan have served faithfully and along varied lines of work. Rev. Fred Field Goodsell, of Marash, in the Central Turkey Mission, was for some months General Secretary of the Y. M. C. A. in Vladivostok, and we take the liberty of printing, from his report to the Y. M. C. A. authorities, some paragraphs which describe his duties:—

MADAME CATHERINE BRESHKOVSKAYA

"The Grandmother of the Revolution," stopped at Vladivostok on her way to America last fall. She endorses the work of the Refugee Department of the Y. M. C. A.

"The outstanding facts as to our life and work are very simple. A group of American secretaries in a cosmopolitan port city of perhaps two hundred thousand inhabitants, crowded with refugees and soldiers and torn with political strife, have been laying the foundations for a Russian City Association; have attempted to provide quarters and equipment; have had the welfare of the thousands of Allied soldiers at heart.

"The activities of the Association, week in and week out, include a lively Educational Department; the usual social, reading room, and buffet features; a growing system of group activities, and a Bible class. The work of the Physical Department and the Boys' Division is awaiting the completion of a gymnasium at the Hut. Mr. Somerville is alert on the trail of friendly possibilities along the line of boys' work, and suitable quarters for this constitutes our most urgent need. The leading 'boys' man' of the city is a member of our Board of Directors. One Bible class has been organized and some very interesting sessions have been held. Its average attendance for the last four months is nine.

"One very characteristic feature of Association activity among Russian young men consists in the organization and development of 'circles' or groups (*krushki*) made up of congenial spirits who are bent on some single line of interest. One of our Russian staff gives the major part of his time to the promotion of these groups. There have already been organized, or are under way, Chess and Checker Club, Travel Club, Musical Club, Collectors' Club, Balalaika Club. A group of about twenty young men, formerly members of the Petrograd Mayak Association, meet fortnightly to consider ways and means of helping the Association here. These men and their loyal interest are no small asset for the Association.

WAR WORK

"Mr. Suhr, of the Barrack and Hospital Visitation Work, spends his time visiting outlying points where men are quartered, some of them not quite close enough to the city to keep them from being lonesome. To these men he carries supplies of good cheer as well as the 'makings' of other things. His visits to the hospitals on his lists are especially appreciated. Two of the points which were for some time on his

itinerary are being developed as small 'huts,' under the leadership of Mr. Steward and Dr. Murray. The great problem with the men in the barracks is their surplus of leisure and their failure to use it profitably.

"A considerable portion of the General Secretary's time has gone into the work of construction. The large warehouse (400 x 70 feet) which we secured through the good offices of Admiral Austin Knight, of the United States Navy, had to be cleared of 2,500 tons of coffee and rice before it could be used. This done, it was divided into four sections: Club, Auditorium, Garage, and Warehouse. The work of superintending the entire construction program was committed to the General Secretary. Since August 20, seventy-five carpenters and forty other workmen have been on the job. They have not embarrassed the management with the speed with which they have done their work, but everybody seems to be delighted that at last we are getting into comfortable winter quarters.

"It has not taken much time for the work at the Vladivostok City Hut to assume considerable proportions. We estimate that between 1,500 and 2,000 men visit the Hut every day on the average. On special days the number is considerably greater. These include Czechs, Canadians, Englishmen, Americans, Russians, Italians, Frenchmen, Japanese, and Chinese. Sailors as well as soldiers are welcomed. During the last four months the Money Exchange Bureau has accommodated, we estimate, about thirty thousand men, making many small transactions covering about a million and a quarter rubles. Since September 5, the day when we were able to occupy one portion of the large warehouse secured as a Hut building, about seventy-five thousand rubles' worth of canteen goods have been sold, thousands of men have been accommodated by the Hostess Committee at the Buffet, about two hundred thousand sheets of paper and envelopes have been carefully given to soldiers, and scores of private interviews and casual conversations of more than passing significance have been held by various secretaries who haunt the Hut.

"Our ideal is to make the Hut a clean, light, warm, friendly place during the long winter months, which for many of the Allied soldiers in Siberia will spell personal defeat unless they feel the presence of a friendly, helpful soul."

Mr. Goodsell's report covered work

JUST ARRIVED AT REFUGEE BARRACKS IN VLADIVOSTOK FROM CENTRAL RUSSIA

REFUGEE DEPARTMENT TRUCKS OUTSIDE FOOD DISTRIBUTION STATION
Director Hall at left

done in the autumn of 1918. We have just received a letter from Rev. Marion E. Hall, of our Japan Mission, who was released by the Mission for work with the Red Cross among Russian refugees. He writes, "What was my surprise, after getting into the field, to find that I was still working for the American Board." This is how it came about:—

"At the time of my first coming to Vladivostok, I was in charge of the City Refugee work. There are about five thousand of these people who, at one time or another, have drifted into the Eastern Siberian haven of refuge, Vladivostok. Some of the folks have come for distances ranging anywhere from 2,000 to 5,000 miles from the home town.

"At Vladivostok it was almost impossible for them to find rooms or even places to crawl in and sleep. There were hundreds of these unfortunates when I was sent for to come to Vladivostok to look after them. We first got the names and history of every refugee in the city, then opened an office where they were examined and, if thought needy, given food ration cards. A food distribution station was the next move, and finally the mad rush for barracks for housing the refugees.

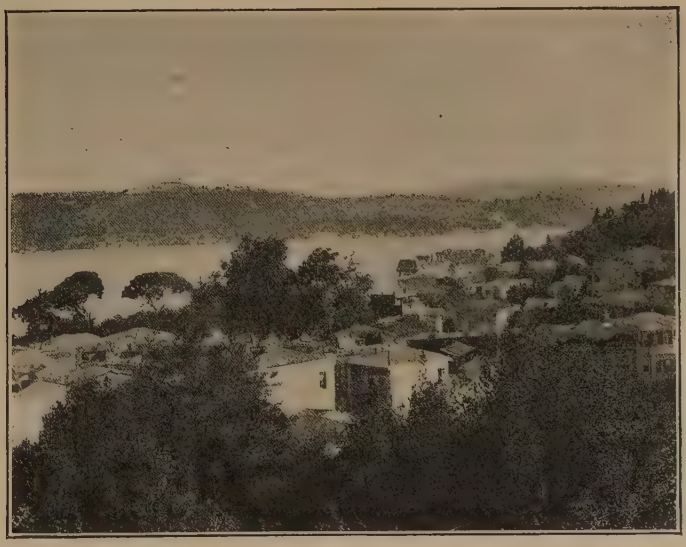
"For six weeks it was one fine game of pulling every wire known to the human mind, and then, when finally we had almost given up in despair, when the military men saw absolutely no possibility of our getting any barracks for any purpose outside of army necessities, lo, the open sesame was a word from President Wilson. In a telegram from the President to the Red Cross in Siberia, he asked that the refugees be given careful attention. That was our opportunity, and the next day when, in conference with Colonel Butenko, the military head of the Russian government, we explained that the President would be pleased if the colonel could see his way to house the refugees who had come to the city, not one, but ten big barracks were thrust upon us!

"We immediately put the refugees in these fine, big, soldiers' homes, partitioned the rooms off to make them as homelike as possible, and then began the caring for these folks in a way that would be a definite contribution to their every-day life, once back in their own homes. Here other members of our Mission who had the dietitian

work in the city did splendid work for the Red Cross, for the refugees, and incidentally made possible the completion of the whole barracks system of housing, a system that was to be more or less a model for other places in Siberia.

"Into these barracks came people from all directions and places—Lithuanians, Poles, Galicians, Serbians, Germans, Austrians, Jews, Russians, Armenians, an occasional handful of French and English, and once a couple of Americans who had been swept into the maelstrom of revolution and war. It has been like visiting the world's peoples to go each day to these barracks, where all these different nationalities were represented, and listen to their babel of languages. One day I was compelled to listen to thirteen languages, not understanding a word spoken.

"On a visit to the Armenian barracks, I ran across a number of refugees who could talk English. That was enough to make us friends, but when I questioned them as to where they had learned English, they answered, 'We learned English in American Board mission schools.' Yes, there they were, a remnant saved from the wreck; a happy remnant, too, and all singing the praises of their protectors and final life-savers, the mission people. How these folks were saved from the massacres; how one by one they managed to escape; the tales of their sufferings at the hands of the inhuman Turks, and their final appearance in Vladivostok, is a tale which thrilled the other refugees, who, God knows, had gone through much themselves. These people from our mission schools, and those who have been otherwise in close touch with mission ways and teachings, have been *the* model in barracks in cleanliness, in deportment, and in honest dealings with the Red Cross in general."



LOOKING ACROSS THE BOSPORUS, CONSTANTINOPLE

HOME DEPARTMENT

THE FINANCIAL STATEMENT FOR MARCH

RECEIPTS AVAILABLE FOR REGULAR APPROPRIATIONS

	From Churches	From Individuals	From S. S. and Y. P. S. C. E.	From Twentieth Century Fund and Legacies	From Matured Conditional Gifts	Income from General Permanent Fund	Totals
1918	$10,824.29	$6,774.68	$618.83	$4,996.49	$10,000.00	$1,656.00	$34,870.29
1919	11,488.78	4,016.78	1,148.91	12,585.74	11,200.00	1,633.50	42,073.71
Gain	$664.49		$530.08	$7,589.25	$1,200.00		$7,203.42
Loss		$2,757.90				$22.50	

FOR SEVEN MONTHS TO MARCH 31

1918	$187,471.79	$25,846.75	$10,052.81	$145,294.15	$25,053.36	$14,620.92	$408,339.78
1919	213,004.37	25,532.92	10,481.30	167,543.28	43,366.67	17,579.84	477,508.38
Gain	$25,532.58		$428.49	$22,249.13	$18,313.31	$2,958.92	$69,168.60
Loss		$313.83					

STILL ON THE UP GRADE

THE march of gains continues—not by great leaps, but sufficient to keep up the good cheer. In January, the gain from the churches was $6,114.40; in February, $9,539.89; in March, as you will see by the accompanying statement, it is $664.49. There has been no break in the advance record of the churches for the seven months of the fiscal year, and we are able to show a total increase over last year in this item of $25,532.58.

Individual offerings fell off in March $2,757.90, but this was undoubtedly the result of the strong emphasis upon our appeal for the War Emergency Fund. The loss for the month is more than made up by the growth of that fund, which is purely an individual matter rather than an affair of church offerings. It is most encouraging to find that personal gifts on the regular basis hold so well as compared with last year. We did not expect this, in view of the importance of the special appeal.

Legacies make an excellent showing in March, as do conditional gifts which have matured. Altogether the month is a fine one, and we are sure our readers will enjoy examining the figures both for the month and for the seven-month period.

INTERCHURCH WORLD MOVEMENT OF NORTH AMERICA

COÖPERATION—NOT UNION

It does us all good to dream at times of the vast possibilities on ahead. The friends of missions are thinking that the *possibilities* of the Interchurch World Movement are greater than anything that has ever been considered by Mission Boards. It is admitted that these possibilities may not all turn out to be solid fact, but *what if* the loyalty and devotion and eagerness that were stirred throughout the land by the war could be preserved and capitalized and minted for God's Kingdom, now that the war appeals have ceased?

The last great loan is passing.

There will probably not be another United Drive, though taxes will be with us for years to come. If now all the united Christian forces of the Protestant world can draw together on a comprehensive plan to include the need of home and of foreign missions, can vision the lines of advance that open before us, and with one great, united program move forward in perfect unity, will not that vision stab us awake to the world's needs and our present opportunity as nothing else has ever done?

This is a movement for all the Protestant world, and of course includes an appeal for the combined world budget at home and abroad, laid out on a plan that will cover the five years to come. This is the moment for the beginning. This movement will grow before our eyes until it comes to us in the spring of 1920.

The Interchurch World Movement was organized for purposes of coöperation, not union.

It is a grouping of missionary, educational, and philanthropic organizations within the several communions or denominations, and of allied interdenominational agencies. It is not a combination of ecclesiastical bodies.

All of these organizations do many things of the same nature. They hold meetings and conventions for the deepening of the spiritual life and the development of interest in the varied activities of the Christian Church. They issue literature and conduct publicity campaigns. They raise money through special drives. They make surveys of the fields at home and abroad, and outline budgets of expenditures.

The question naturally arose: Cannot these organizations group themselves for mutual benefit, study one another's plans and literature, and actually do some things together; for example, conduct a united publicity and financial campaign?

In the process of such an enlarged coöperation, there may be revealed to some Christian organizations, especially to those which are already closely akin, the knowledge that consolidation or combination would produce better results for the entire cause of the Kingdom of God, and there may be supplementary actions of this character. The effort itself, however, is not directed primarily to these questions, but rather to the more immediate and pressing one of coöperation.

This will involve coöperation in the development of the spiritual resources of the churches, in the making of surveys, and in the statement of the total needs of the world from the point of view of Protestant Christianity.

Each organization will maintain its own treasury and regulate its own affairs, as heretofore. Each organization will pass upon the results of all surveys which affect its own work. The Central Committee will harmonize and coördinate these surveys, and prepare a total budget which will, for the first time in history, outline the approximate responsibility of the Christian Church for the world's welfare.

THE RESPONSE

The preliminary announcement of the purposes and plans of the Interchurch World Movement has called out a response from all parts of America that has seldom, if ever, been equaled. Already thirty-nine missionary organizations have voted to join in the plan. There is a conviction that this movement has come in answer to prayer. It is also looked upon as the natural culmination of the great wave of denominational forward movements which were begun under the pressure of needs greatly multiplied because of the war. The leaders of these movements have been quick to realize that the objectives which they had in mind could be realized in a still larger way by working together. They have been among the first to offer their time, their experience, and their hearty support to the work of the Interchurch World Movement, that under God's guidance a strong coöperative effort

may be developed for the accomplishment of the task which in all its vital essentials is one.

THE NEW WOMAN IN THE ORIENT

Christian Endeavor Topic, May 25, 1919

The new woman has appeared in the Orient. It seems but a little time since the life of a woman or girl was cheaper in India or China than the life of the beasts of burden, but the future holds much of promise for the daughters of Japan, China, India, and the Near East.

SIGNS OF THE TIMES

In China. Last September a group of thirty-five Chinese girls, representing eight provinces, sixteen preparatory schools, and ten denominations, gathered for the second year of Ginling College, Nanking, to be trained as leaders and teachers of New China.

In India. Not many months ago, one of India's rulers brought the ladies of the palace to an Englishman to "see and hear something new"; he wanted them to learn how to save food by canning. They were taught to utilize their ordinary India methods and utensils.

"Barring the war, the most talked of subjects in India have been Nationalism and the Education of Women. A new Christian university for women and a new woman's medical college, both in the Madras Presidency, are signs of the new trend of events." (*World Outlook*, March, 1919.)

In Japan. The war has provided for Japan's women, as it did for many a "useless" society girl of America, a thrilling, interesting, and useful employment. Probably never again will they submit to injustice and neglect in their own land. Within the past year Miss Michi Kanai, a beautiful, educated girl of Japan, broke through the walls of convention and sheltering customs that surrounded her and her people, and with a friend went to Siberia to investigate conditions of the Japanese soldiers there. Her journey, her experiences, and her efficiency have been an eye-opener to men and women in Japan.

CAUSES

What has brought the New Woman into being? Increase of trade and contact with the West has been of great influence. In China, the emphasis placed by the United States Government on education for girls and women has been of great weight. Of course the war had its direct effect. Men and boys went into the army, thus diminishing the working force. Demands multiplied and women were pressed into industry. (See *World Outlook* for February and March, 1919.) But the Christian missionary first brought the Oriental woman into contact with her neighbors.

THE PITFALLS AND OPPORTUNITIES OF THE FUTURE

Western civilization has burst suddenly upon the Orient. Unfortunately it has carried with it the vices and corruption against which we ourselves are fighting. Child labor, economic injustice, diseases caused by overcrowding, the liquor traffic—all of these are making their marks upon Japan, China, and India. Of the 200,000 *new* girls who enter each year the doors of Japan's factories, 13,000 return home within the year victims of serious illness, commonly tuberculosis. The death rate among them is three times the normal.

The war has given us a great opportunity. It has opened new doors and brought the whole world near. We shall find allies in the soldiers who have gone back to India, China, and Japan, for they have gained a new conception of what womanhood can mean. From the West went commerce and modern industry; we must see to it that the sure blessings of civilization go too.

References: Current numbers *World Outlook*, *Life and Light*, "Women Workers of the Orient" (Burton). Leaflets of Woman's Boards upon application.

R. I. S.

FOREIGN DEPARTMENT

TURKEY

A Memorial Service in Tarsus

We printed last month an extract from the first letter sent from Tarsus by Mrs. T. D. Christie, after the French had come into the city. It was written in December, 1918. Another letter, written in January, gives a graphic account of a service held on the first Sunday of this year. She says:—

"I attended, yesterday morning, the Gregorian service held in the big church, which has been repaired by the Armenians. It was in memory of those who have lost their lives during the last four years. It was read mostly from the church prayer books, or rather chanted, and in the ancient language, but it sounded good; and the gorgeous robes of the priests, the swinging censers, many candles, and big audience made it an impressive scene, and I tried to get into the spirit of it. I couldn't help thinking of the ancient Jews and how they expressed themselves by the use of symbols. I went to show sympathy.

Hidden in the Guest Room

"The last service held in regular form by the great church was on our premises, and lasted from 8 A.M. until noon. After the service and the next day, all the things used in the various rites were brought to us to keep until again needed. We still have a big trunkful of heavy things and a basketful of silver and gold cups, crosses, and the like to keep until called for. I have kept all locked in the cupboard of our upstairs guest room, and am so glad no Turk suspected they were with me. The church pictures were stored elsewhere. These, too, were saved.

"Two days after the long service held here four years ago, priest and people were sent into exile, following many who had been sent before. Now they are here again—what are left of them. The former old priest suffered much in exile and may not still be living; no one knows exactly what has become of him. 'Twas a great day—not only of mourning, but of joy at being again in their old, familiar place of worship.

"The Turks have used this building, during the war, as a hospital. The worst cases were put there, so that never a day passed in which less than eight or ten were carried out to be buried. Mr. Field, an English prisoner whom we succeeded in bringing over to our house to nurse, told me that in one night alone he counted twenty carried out as corpses.

New Hope and Plans

"New conditions here take much of our thought, yet we can never forget the price paid for them. Orphanage work goes on. I hear of about four hundred children who have lost both parents and are now collected into the upper story of the Protestant church in Adana. The Girls' School premises, with the buildings, are used as a temporary khan for families returning from exile, *en route* for many places. The Turks tore down the tower of the Adana church and added a story above the audience room, using the building for a Turkish Girls' Boarding School.

"In Tarsus, every Armenian is keen to use his liberty and to live up to his privileges. The young men are organizing a society, with its object to cultivate and develop the physical, moral, mental, and spiritual life of its members, and through them to inspire and uplift the whole community. They are to have a reading room, music, entertainments, sociables, and so on. Five

of the seven of the managing committee are from our former students. We hope to have a night school on our premises next term; later we shall have a college Young Men's Christian Association; just now we can't do much more.

"New students keep coming in. We shall soon have 200, for they increase in number daily. We hope reënforcements are *en route*. We are excited now over word from Mr. Fowle and the newspapers that 200 Americans, with our Dr. Barton, are *en route*. These days make one want to be young again."

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An Army Turned Missionary

One of the Turkey missionaries who has been at work with the American Persian Relief Commission, Rev. Harrison A. Maynard, writing on January 1 from Hamadan, Persia, says:—

"Conditions must be awful in the Caucasus. I should like to get there in time to relieve some of the winter suffering and to help to repatriate the people in the spring.

"In spite of their faults, which are not few, and their bad name with the British, partly due to misunderstandings, the Armenians, especially the Turkish Armenians, are a worthy people, and cannot be left in the living hell in which they now find themselves.

"The British are doing a wonderful work—feeding, tenting, healing, employing, fathering the orphans—for 35,000 to 40,000 refugees at Bakuba. It is most interesting to see an army turned missionary. By comparison we in America are only playing at relief. . . . Those in America who give, give splendidly. But it is no longer a matter for private conscience. If our government should permit these people to starve to death, it would be in the same manner unsocial and unchristian as we all believe Germany has been. That is, a nation has not only

A MOUNTAIN VILLAGE IN EASTERN TURKEY

a corporate duty to be upright, but also a corporate duty to serve the needy and the weak. I'm proud to believe that this idea is in President Wilson's mind and in the minds of many other Americans. Our nation and other nations must see that all the world's sufferers are put in safety and in a way to support themselves, and then they must prevent them from being oppressed—which points, I suppose, toward the League of Nations."

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To Renew Their Minds

One of the Turkey missionaries who has gone back with the American Relief Commission is Rev. Ernest Pye, of Marsovan, where, prior to 1914, he was engaged in the evangelistic and educational work of the station. Of course, in planning for work after his return to Marsovan, he considered, in addition to the work of feeding, clothing, and sheltering the people, those other measures of help which will enable them to go on living, and to live with sanity and hopefulness. The following paragraphs from a letter written just as he was sailing contain the gist of plans for work which has not been put before the public to any great extent, but which is most important. Mr. Pye writes:—

"Among plans for reconstruction are, of course, large measures for coping with the broken-down community life, the economic and social organizations of these peoples; also for caring for the fatherless and homeless little folks surviving in the wake of the past four years of deportation and devastation through the Turkish empire. In a letter from Constantinople, dated late in 1918, occurs the following paragraph:—

Thousands of Orphans

"We are facing a strange situation with reference to several of our stations, notably Adabazar (near Constantinople), Marsovan, and Talas (a suburb of old Cesarea). Lately about two thousand children have been put into our compound at Marsovan, and about five thousand at Talas. What is going to become of these and thousands of other children?

"The orphanage work is in itself going to be a stupendous task. Our relief and reconstruction must reach also to their moral and spiritual welfare. This phase of the work is particularly mine in connection with the Marsovan and Anatolia regions.

"I have got thus far in my study of the situation: During the past four years, memories of suffering, of violent injustice, of peril and perishing on the part of friends and members of their households—memories of these things linger in the minds of these little people as well as of the older folk. They are going to be the source of bitterness and poison which will rankle in their souls and taint the life of the entire next generation and more, unless we can succeed in introducing interests vital and powerful enough to displace these memories, which are now their heritage of war. This calls for the creation of a new and vital Christian literature, and, as I see it now, in two distinct phases; the one must be in the form of courses of study, winning and uplifting, which shall bring Jesus Christ into the life of the students so as to make him a present and compelling power for the overcoming life. It seems to me that throughout this coming generation that utterance, 'He that overcometh,' is going to mark one group of individuals off from another group who have failed to overcome, in the moral and spiritual struggle ahead of these peoples, particularly in coming into a forgiving spirit.

An Uplifting Literature

"In addition, there is another phase of literature demanded, namely, that for more general reading, which shall find its way into the hands and homes of literally thousands of people throughout this region. Such literature must be as wisely selected and carefully

edited as that for the program of religious education.

"One of the first things I shall expect to do on reaching Marsovan is to put three of our splendid teachers and graduates to work on the translation of this selected and edited material. It will be necessary for us to translate into the three major languages—Turkish, Armenian, and Greek. One of my translators was one of our most promising young men in 1914, when the war broke out—an Armenian. After a good deal of service in the military hospital at Constantinople, and later at the front, he somehow or other got through the lines and is now serving as an interpreter with the British forces in Palestine and Northern Syria. He is ready to return to Marsovan for service and study, and I hope to meet him there shortly. The other two translators, I understand from recent letters, are already in Marsovan.

"To do this work is going to cost a considerable sum of money. I am hoping to have sufficient funds shortly in hand for the editing, translation, and first print bills.

"This is a long letter, but it deals with a situation and an opportunity which are tremendous, and only the steady, strength-giving presence of God keeps one adequate to the tasks of our times."

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THE BALKANS

A Friendship Association at Salonica

We have frequently recorded the friendly relations existing between the British forces stationed in and near Salonica and the forces of the American Board in that locality. A recent letter from Mrs. House, wife of Dr. J. H. House, principal of the Thessalonica Agricultural and Industrial Institute, describes the usual routine of a Sunday at the Institute, and tells of an interesting organization which has grown up among the soldier guests of the house. After the Sunday schools held for the men and boys, for the little children, and for the refugee women, morning service is held, sometimes in one language, sometimes in another, there being seven nationalities represented among the boys. At half-past three in the afternoon comes another service, and Mrs. House's letter goes on:—

A Homelike Sunday

"The afternoon service is usually led by a padre or by one of the men from some British camp, and is well attended by the men, although most of them walk two or three miles to get here. There is a short address and a good deal of singing, with solos and duets by the men. Later we gather for a simple tea; that for the last few months has had to be sugarless.

"After tea, the men visit or wander over the farm; some have to leave early, but others who have been on duty in the afternoon arrive, and about half-past six we gather for evening prayers and a sing.

"This has really become an informal prayer meeting. With how much earnestness and sympathy we have joined in singing, week after week, 'Eternal Father, strong to save,' because some of us had those dearest to us on the sea; or those who had often gathered with us were again facing the dangers of mine or submarine. Sometimes we talk of the dear ones at home, or of those who have made the supreme sacrifice. Many of the men are workers for the Master at home, and they tell of their work and of those they have tried to help.

Seeing Real Mission Work

"Of course they are deeply interested to see for themselves real missionary work. They say, 'We have heard missionaries in our churches at home, but it is not like seeing the work for ourselves.' One young man has decided to become a missionary, and has offered his services to the school, and several have given up a rare half-

holiday to help us. One young man taught the boys singing, twice a week.

"These men have formed a society that they call the Friendship Association of the Thessalonica Institute. The aims of the Association have been formulated as follows:—

THE FRIENDSHIP ASSOCIATION OF THE THESSALONICA INSTITUTE

(AMERICAN FARM MISSION)

This Association has been formed to meet the desires of many members of the B. S. F. Visitors to the mission feel that they want to know how the work is going on when they are back in their homes. The Association Secretary will receive periodic reports from Dr. House and other missionaries, and will circulate them to the members.

The AIMS of the Association are:—

1. To assure our missionary friends of the genuine appreciation of their numerous acts of kindness, and of a high regard of their work.
2. To carry back to our homes and organized bodies of Christianity the same spirit of love and fellowship we have all admired in the mission.
3. To help the mission.

(*a*) Prayer. It is suggested that members shall pray for God's richest blessing on the work every Thursday at 7 P.M.

(*b*) Tangible schemes will be formulated later when we have a definite idea of the number of members."

MICRONESIA

News Reaches the Carolines

Miss Elizabeth Baldwin, of Kusaie, in the Caroline Islands, writes on January 8 acknowledging the receipt of a letter sent from the home office in Boston on September 5. With this slow-motioned letter she received news of the signing of the Armistice, or, as she says, "news that the terrible war is at last over." The people's emotions were just the same in January in Micronesia as they were in China, India, and the United States in November, for Miss Baldwin speaks of the "celebration in honor of the victory of the Allies," which was to take place next day in Lelu, and at which the governor of the islands had asked her to be present, bringing her schoolboys with her.

Miss Baldwin speaks of the efficient work being done by Miss Jessie Hoppin, of Jaluit, in looking after the Board's property, some of which had been seriously injured by typhoons, etc. She says Miss Hoppin is putting out new teachers and acting as head representative of the A. B. C. F. M. generally. The letter goes on:—

"I continue the translation of the Bible as I have opportunity, and as my helper is able to be with me. We are now just completing 1st Samuel. We have also just started the printing of these books of the Old Testament on our little hand press, so as to put them in the hands of people for correction. It will be a slow process, as a rule, only one page a day, for this printing is done by our schoolboys out of school hours."

JAPAN

The Newcomer's View

(*Extract from "Mission News," March 15, 1919*)

A recent addition to the forces connected with the Japan Mission is Miss Marian F. Sargent. She is located at Tottori. In a late number of *Mission News*, the organ of the Japan Mission, she gives her impressions of the country, and we quote a couple of paragraphs:—

"A walking trip out in the country makes me feel as if I had dropped back through the centuries into Old Testament times. Along the wayside are the stone altars, bearing vegetable offerings of the season. In the fields are the women gleaners wielding their crude sickles, while other women and children gather up the grain; still others I meet on the path, 'bringing in the sheaves,' balanced over their shoulders on wooden poles. On the same path I meet women with heavy loads of twigs, or straw baskets of fish balanced on their heads. If my path

lies through a small village, though I am not baldheaded, I think of Elisha and feel some as he did in 2d Kings 2: 23.

"The old temples are the most fascinating. I stood by the rice-offering box at the door of a beautiful old temple, and watched while the people were having a prayer service. Everything seemed to be dangling, dazzling gold, and in the midst of it sat the priest in splendid robes. Around him sat or knelt the poorly clad pilgrims, their heads bowed to the floor. Over and over they mumbled the same prayer, and I thought of the 'vain repetitions of the heathen.'

"Before I finish, I must say a few words about the Japanese people. I had supposed that they would be as different as I had found the climate, the island itself, the customs. I find they are very like us, and soon will be more so when the country as a whole becomes Christian. The first thing that I noticed was their cheerfulness. Many of them lost all in the flood, but they smiled hopefully as they started again. If the 'man worth-while is the man who can smile, when everything goes dead wrong,' then these people are worth-while. They have much less opportunity than we have in America, but they know how to make the most out of what they have. They are quick to grasp new ideas and to apply them. They need Christianity, and when they get it they are going to surprise the rest of the world. I am glad I am among such people, and I hope to know them better the longer I stay."

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AFRICA

Fine Progress at Bailundo

Rev. Daniel A. Hastings's report of matters in general and school in particular at Bailundo, in the West Central Africa Mission, is full of enthusiasm and faith and of plans for the future. He says:—

"This year we are having a splendid school. The enrollment here on the station, exclusive of kindergarten, is a little over two hundred, and these are the picked ones. In the boys' compound I took in forty-three from the outstations. We are certainly having a fine boys' house; the most perfect spirit of harmony prevails. With them I put in the majority of my time out of school hours.

The Schedule

"In the morning, from eight to twelve, school is in session; from one to five, field and industrial work; from five to six, supper; from six to seven, purely religious training and devotion. In a similar way, Mrs. Hastings is with the girls. This year, had it not been for the general shortage of food the country over, we could have taken in seventy of these boys, as the new dormitory is finished. To insure against such a food shortage another year, we have, with simply the boys' work afternoons, put in quite a few acres of corn, beans, cassava, etc. Next year, if all goes well, we shall, I believe, be able to run a mammoth boys' house. I want to have every feature of the work self-supporting—but new ventures on a large scale need something to start them.

Other Important Features

"Every indication of our work out here points to the fact that the boarding schools are becoming of first importance. The country is large, and it calls for the products of these schools as teachers and leaders. The missionary can be but an overseer.

"Another thing. I would urge that no newcomer be allowed to pass into the country if he cannot have a chance to study and the ability to use the Portuguese language. I am only now, after three years' work, overcoming the handicap of ignorance of the Portuguese. For the good of our work, its use is as essential as the native language, which is fast singing its funeral song.

The Station Appearance

"Within the past year we have had over two thousand meters of sun-dried brick walls put up along the roads, closing in the fields for cultivation. Both sides of the main road have been planted with shade trees; a new boys' building and a new medical building have been finished; and one of the missionary residences remodeled, roof raised, etc.

"I am enlarging and remodeling the orchard, putting in about as many new trees as I found in the first-class nucleus already here, resetting the old ones in straight lines, and grouping trees according to their kinds. The English mission has the most beautiful station here now, but I do not see why that need continue to be true—America has just as much money and gray matter.

Outstation Work Booming

"In the outstations, this has been the year of buildings. During the last six months, no less than seven little mission residences have been put up. These are for the occupancy of the missionary when he pays his visits. The largest is at Epanda, a comfortable four-room building with a front veranda. Epanda is the center from which the largest spread of work can be reached. It is a two days' journey from Bailundo. In this house there should be a missionary at least four out of each twelve months. I had it built with that in mind.

"As to church buildings, four new ones have been started; the two largest will be ready for opening soon. The building at Epanda will be the largest in all the Bailundo region. The fact that a single district can, in only a short time, put up and practically finish a building of this size and a missionary residence along with it, paying for it, every cent, from its own funds, shows that the native Africans are not, after all, so very lazy."

Fighting Famine and Pestilence from Mt. Silinda

The Rhodesia Branch of our mission in South Africa has shared in the hardship of this year of famine, pestilence, and disorganization. Writing from Mt. Silinda some three months ago, Mr. Arthur J. Orner, of the Industrial Department of that station, says:—

"Conditions are very far from normal here. Owing to the famine, we have had to close things down until we are practically at a standstill, and must remain so for some months to come, until the main harvests are in. Possibly this famine is not so bad as the one in 1912, but certainly the mission has felt it very much more. At that time we had good supplies of grain on hand at the beginning of the famine, our financial condition was good, and Dr. Wilder, who was in America, was able to raise funds for famine relief. This time we have very poor supplies of grain, financial conditions are bad, and no money is coming from home for relief work. As a matter of fact, money would have been of slight use in relief work this time, as transportation has been practically unobtainable from Umtali, and there has been no grain to be bought locally for many months.

"Probably the worst of the famine is over here in the mountains, but in the low veldt it is just commencing, and there must be many deaths from starvation in the next few months. The continuation of the famine in the low veldt will be felt here, as many people living down there will come up into the hills to buy (or steal!) food. Thieving is going on constantly. Hardly a day passes that we do not hear of grain being stolen from the early gardens near us.

The "Flu" Here Also

"I have just reached home from a three weeks' tour in the low veldt, where I have been inoculating against Spanish influenza. When the epidemic

first came near, the government asked all missions in Rhodesia to assist in fighting it. It swept through a great part of the country in a very short time, but owing to the isolation of this district, there was a pause after it reached Umtali. The government began doing inoculating with a serum produced by a research laboratory in Johannesburg.

"First the white settlers and a few of their employees were inoculated; but we urged the authorities to send down sufficient vaccine to go through the whole country systematically. They were finally prevailed upon to do so. The question at once came up as to who should do the inoculating here at Silinda and through our part of the district; and although at that time my department was the only one in the mission which had not virtually been closed down by a government order closing schools, churches, etc., it seemed to fall to my lot to do this work.

Inoculating for 300 Miles

"I at once closed my department and have put practically full time into the inoculating during the past month. The trip from which I have just returned was an exceptionally hard one, as the low veldt is like a furnace at this season of the year. I managed to cover all of the low country south and west of us, and for a distance of about forty miles north, walking over three hundred miles on the tour and inoculating about 1,700 natives. In normal times I would have found at least twice that number, but now many people are away from their homes looking for food, and a good many others are simply living in the veldt, gathering and eating wild fruits and roots, to keep soul and body together till the harvest. At one time I was seventy-five miles from the nearest white man, and I didn't see a white face for seventeen days.

"All the region around Mt. Silinda has been pretty well covered, most of the people who live within a few miles from here having come to the station to be inoculated. So far about three thousand have been inoculated from this center, and Miss Bates (trained nurse) has treated probably about five hundred at Chikore.

The Worth of It

"Some people question the value of this new treatment for influenza, but it is a fact that the epidemic came right up to the area where inoculation commenced and there stopped. The epidemic is practically at an end in Rhodesia, though it is still spreading in the Portuguese territory to the east and south of us, where no inoculating has been done."

Meetings in Camp

What it means to attend annual mission meetings when they are held in regular camp meeting form is well set forth in a letter from Mr. Gordon Cattell, of Chisamba, in a letter written not long after the summer gatherings of the West Central Africa Mission, late last summer, but long delayed in reaching the Board Rooms. He says:—

"It had been decided that the meetings should be held in a camp central to all our stations. We had to travel forty miles to reach it. Our loads for the carriers consisted of three food boxes containing canned goods, potatoes, oranges, and lemons; another load was our bed mattress; another was a large box containing bedding. This box, when empty at night, served as baby's cradle, and in daytime as his nursery. Then we had to take axes and hoes, something to use for a table, and other odds and ends. The two bairns had to be carried in a hammock and my wife in a bush car.

"It took us two days to reach the conference camp. The first day out the carriers started at about seven o'clock. In the dry season the mornings are so cold that the carriers will not leave their camp fires till the sun

is well up. We traveled twenty-six miles the first day, which we found to be rather too long a journey. We reached our first night's camp at five o'clock, but some of our carriers did not arrive until seven.

The Carrier Most Missed

"The man with our food had not arrived at eight, so it was necessary for me to mount my bicycle and try to help him along. The sun had set at six o'clock, but there was a brilliant full moon in a cloudless sky and myriads of stars to light my path, so I soon retraced the way. I found my man six miles behind, very contentedly eating his own evening meal before a roaring fire, oblivious of the fact that other people were having to go to bed supperless. He was tired (as who wouldn't be, carrying a load of sixty pounds all day), but his rest and food had refreshed him, and he cheerfully shouldered his load. As we went along he told of his prowess as a carrier, and of the many journeys he had successfully undertaken. Our food box reached camp that night at ten o'clock!

"The large box containing our bedding was a heavy load, weighing probably one hundred pounds, so we gave it to two carriers. One of these men played out towards the end of the day, but his partner was a fine chap, both physically and temperamentally. He simply picked up the load himself and arrived in camp with this big burden balanced on his head, and a broad grin over his face. We slept very well that night in our rough hut made of small branches of trees and a clean carpet of fresh, sweet grass.

Trading by the Way

"At seven next morning all our loads were repacked and on the shoulders of our willing carriers. Long before this we had been astir, getting breakfast and preparing a meal for the road. This second day we passed through the official headquarters of this part of the country. Besides the administration officials, there are about two hundred white soldiers billeted here. A number of traders' houses are here, and considering the times, they have a very good selection. Since articles ordered from America eighteen months earlier had not arrived, we were very glad to do some purchasing. Much work has been put on the roads leading to and from headquarters. Our conference camp lay about ten miles beyond the fort, but, traveling on the good automobile road, we reached it at midday.

"Quite an imposing village had been built under the direction of the conference committee. The site was on the outskirts of a large wood, close to the source of a stream, so that we were accessible to fresh water. A main path had been cleared in the woods, and fronting it were a dozen grass huts for missionary residences.

"Kamundongo, the nearest station to the camp, sixteen miles away, played host. Three large oxen were killed to provide fresh meat for natives and missionaries. Fresh milk was brought each day from station to camp, which proved a great boon to the children. Oranges and lemons, sweet and Irish potatoes, beans and peas, lettuce and celery were all provided. Truly we lacked no manner of thing that is good."

A War Touch

Mr. Cattell's letter also described the meetings—first the four-day conference of the native Christians and then the six-day mission meeting—but we have already given a report of those sessions in an earlier issue of the *Missionary Herald,* so we quote only one further item from Mr. Cattell's story: "At the Sunday service of the conference, a collection was taken in aid of the Portuguese soldiers disabled in the war. The sum of forty dollars was raised, and on our return from camp we handed this amount to the officials at the fort."

"Bloomin' idol made of mud,
What they calls the great god Bud"

Illustrating the state of the temples of the native religions in China. Just outside a city some fifty miles southwest of Tientsin

CHINA

In Honor of Murray Frame

One session of the three days' meeting held in Tunghsien last autumn was given over to honoring the memory of the late Rev. Murray S. Frame, whose death occurred just as he was leaving for his furlough last June. The meeting included representatives from many of the Tunghsien outstations, as well as the members of the regular mission association, and all the sessions were full of interest and of education and stimulus to the Chinese from the country districts, since this was the first time that most of them had attended such a gathering. Mrs. W. B. Stelle, of Peking, tells of the memorial service:—

"After a short sketch of Mr. Frame's life and work, representatives from leading groups in Tunghsien spoke. The city official was represented; the military commander, General Li Hsi Ch'uan, a fine-appearing old gentleman, gave a short tribute. The head of the city police spoke especially of Mr. Frame's influence upon society. The head priest of the chief temple here in Tunghsien was also present. He sat on the platform, but was unable to speak because of hoarseness. The merchants were also represented. This showed the wide affiliation Mr. Frame had in Tunghsien.

"After a song by the Academy Glee Club, the helpers from the seven outstations and from the two city churches gave their tribute. A beautiful enlarged photograph of Mr. Frame was in the front of the church, and I believe that all felt that the meeting truly represented the large place that Mr. Frame had won in the hearts of the people in Tunghsien, where he abides in deep love."

Growing in Numbers at Tientsin

We are beginning to learn of the serious damage to missionary buildings inflicted by the long water-soaking of the floods of 1917. At Tientsin, Rev. Charles A. Stanley, writing of the sinking of the church floors during the Christmas celebration, says that the joists underneath the floors have become like tinder, and only the fact that the building had strong double floors prevented a serious catastrophe. The station needs not only to repair old buildings, but to build new ones, as the question of housing the missionary families is becoming serious. However, Mr. Stanley goes on:—

"While materially we may be sort of down and out, we insist that this description must stop just at this point. When it comes to the question of the work in hand, we have encouragement. A week ago we organized our Hopei church, in the small room which is used there for a kindergarten. There were ten charter members, and I had the privilege of baptizing three adults, one woman and two men.

"The men who came together to organize the church are all good stuff, and have the right idea of what their new organization is supposed to stand for in the community. We are looking with great hope to that little group of men and women. There were two women in that charter membership, making the total twelve, unless my memory fails me.

"Then you will be interested to know that yesterday, at our morning service here at Hsiku, we were rejoiced to have President Chao, of the Pei Yang University, join with us in full church fellowship. He is a fine man, and we

look for much help from him. He is a graduate of Harvard in law, with Phi Beta Kappa. Two weeks ago, in our Hsiku church, I had the privilege of baptizing five men and three women, and thirteen were received on probation or affiliation.

"Last week was held the annual meeting of our Tientsin Association, and it was a very interesting time. We have added six new outstations which have been turned over to us from the Peking field, because they are more accessible from this place than from Peking. It was encouraging to see how heartily the new affiliations were entered into by all, and we hope for a future of strong, united effort for our outstations, which now number fifteen."

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Working the Tunghsien Field

The following items from a general letter written in February by Rev. William B. Stelle, of Tunghsien, Chihli, North China, show how evangelistic work is carried on in the region round Tunghsien:—

"Last year there were in the Peking and Tunghsien stations 272 additional baptisms and 866 received on probation. These figures include fifty-two baptisms and eighty-three probations in the Congregational Chinese church, which, while independent of our mission, has leaders educated in our schools and affiliated with us in Christian work.

Building Their Own Churches

"The church in Yung Le Tien, where in 1900 over a score of Christians were slain, is rejoicing in its new buildings. They raised $1,800, two-thirds of which was contributed by the Chinese, and that section has not yet recovered from the flood. Local Chinese outside the church gave $100. From a membership of sixty-three, forty of these Christians have pledged themselves to secure at least one convert for Christ during the year. Others promise faithful personal work without setting the expected minimum result.

"Another little church raised for building purposes over six hundred dollars from local Chinese contributions, most of which were given by non-churchmembers. Christians were murdered there also in 1900, and the changed attitude of the public toward the church is thus plainly manifest.

"A country church of twenty-seven members finished what was for them a strenuous building effort last fall. Further buildings are needed for girls' school and church, and they have just raised $200 locally, much of it coming through real sacrifice. To complete the plant, the mission grants $300.

A Commanding Preacher

"Through the devotion of a friend at home, a number of added evangelistic agencies are maintained. Pastor Li visited our twenty-six country church centers, and during his few days' stay made a deep and lasting impression for Christianity. He knows what people are thinking about, and leads their thought forward to Christ. He is eloquent and he is devout, and his message is a powerful presentation of the gospel, which seems new almost every hour. It is so well adapted and genuine and individual that, as he speaks, it is as if he were putting his finger on the very conditions of the time of his speaking. I heard him last week, and was surprised anew at the way he moves his audiences. His gospel message rings clear as *the* message of the hour. He does not simply give them what they want to hear, but he stirs his hearers with deep truths which they *must* hear and heed. Limited auditoriums necessitate separate lectures for the student class, business men, officials, and women. The preachers of the country churches meet new opportunities, and there is follow-up work till Pastor Li comes again.

"Pastor Yang visits each of our country stations, staying for ten days. Bible classes are organized for Chris-

tians and probationers. The fundamental truths of Christianity are consecutively studied. They are taught to use their Bibles, and a beginning is made in courses of study which they can follow up. The warmth of Pastor Yang's personality is a great help to his work. He is a student and he is also a friend. His enthusiasm is to lead his scholars to the Friend who has laid down his life for them, and the local preacher feels anew the wonderfulness of the gospel. Finally, the communion service binds them anew in gratitude and purpose. And then Pastor Yang journeys on.

Reforming from Foot to Head

"The county official has asked Mr. Chou, the preacher at the Drum-Tower Church, in Tunghsien, to tour the county for reform in foot-binding and wearing the queue. The official proposed that stern authority and compulsion be brought to bear. Mr. Chou asserted that he disapproved of any such lapse into the old order of force. He affirmed that moral suasion was not only the best method, but that with patient endeavor it surely would prove successful. The official has confidence in Mr. Chou and urged him to plan the campaign. Mr. Chou plainly said that his message would be the gospel, but that he would give out literature and advocate the two reforms. He is now in the country, and if conditions work out satisfactorily will use the machinery of our four country churches in this county to aid these reforms. . . .

A Week of Nation-Wide Evangelism

"Last week, throughout China, all Protestant churches united for seven days of evangelistic effort, when every Christian was expected to do personal work, definitely arranged. Preaching bands visited villages, Christians went two by two to friendly homes, where the neighbors were invited to hear the gospel. In the large cities, a canvass previously made enabled systematic house-to-house visitation by some Christian who, because of neighborhood residence or other claim, was able to present the gospel as a friend. All manner of methods were used."

✠

Being Dead He Yet Speaketh

A powerful force in the North China Mission was Rev. Henry Dwight Porter, who went to that field in 1872, served there until 1901, continued his vital interest in the mission till his death in 1916, and is continued in name and in influence by his son, Rev. Lucius C. Porter, now of Peking. A physician as well as a preacher, Dr. Porter's name is perpetuated in the Porter Hospital for Women and the Porter Academy, both at Tehsien.

Miss Myra L. Sawyer, superintendent of the nurses in the twin hospitals at Tehsien, sends the following account of an occasion which marked the loving memory in which Dr. Porter is held, and which adds another to the reminders of his personality already in Tehsien. Miss Sawyer says:—

"The assembly hall of Porter Academy, in Tehsien, Shantung, was the scene of an interesting event on February 23, in the unveiling of the portrait of Dr. Henry D. Porter before the gathering made up of the assembled school and a number of guests, Chinese and foreign.

"The hymns sung were chosen from those in the Chinese hymn books, translated by Dr. Porter himself, the first being, 'O day of rest and gladness.' The Scripture reading followed, those words found in 2d Timothy, fourth chapter, verses 5, 6, 7, 8, which could so well be spoken of this beloved pastor, evangelist, teacher, and friend. Prayer followed by a former teacher in Porter Academy, now employed in Wyckoff School for Girls.

Teacher, Pastor, Friend

"The first speaker, a one-time pastor in the church at Pangkiachwang,

told most vividly and touchingly of Dr. Porter's relation to him in his boyhood and young manhood days, as *teacher, pastor,* and *friend.* His zeal in pastoral work in the near and far villages of his parish won deservedly for him the title of 'a shepherd who knew his sheep, and was known of them.' And this in the face of the opposition, fear, and superstition with which all foreigners were met in those days. His medical skill was lavished freely on old and young, men and women alike; indeed, his little black satchel, his 'traveling hospital,' gained entrance to many a home otherwise closed to the gospel. Thus was the foundation laid for the present hospital buildings at Tehsien. His pioneer efforts were the 'source of the spring from which, all these years, the healing waters have flowed.'

"The next speaker, now pastor at the Tehsien church, touched chiefly on Dr. Porter's influence upon him in his early youth, and his interest in aiding the boys of the church to obtain a college education. No one sought his advice or aid in vain, though oft-times a wayward or heedless student would first have to hear his sins set before him in unmistakable fashion ere the coveted 'grant in aid' was made.

No Queue, Eyes Blue

"We heard next of Dr. Porter's untiring effort in establishing the small schools at various outstations—of the almost insuperable difficulties in getting the boys to come to a school managed by a foreigner 'without a queue'; 'whose eyes were *blue,*' 'whose books had a foreign smell.' But patience and love and consecration conquered, and for years Chinese boys have been studying Dr. Porter's text-books on anatomy and electricity and kindred subjects.

"Mr. Hou, the presiding officer of the meeting, then spoke briefly of his visit to the Porter home in America, and of Dr. Porter's own words on that occasion, 'that his years of service in China had ever been in his eyes a miracle, possible in the face of such difficulties only with the power of God.'

"The portrait was then unveiled, with the audience standing, and no further words of appreciation of the likeness need be given, other than the delight and joy in the face of one of the speakers as he leaned forward saying, 'Oh, it speaks; it is perfect!'"

BOYS' BAND FROM THE INDEMNITY COLLEGE AT CHINGHUA

As they headed their column of Boy Scouts in the Victory Parade in Peking, last November

A Foochow Kindergarten

Miss Bertha H. Allen, now teaching in the Union Kindergarten Training School, in Foochow, gives this sketch of the children's department in connection with the Training School. She says:—

"This, our second term of work, has started well, in spite of the great political unrest all around. The children are very regular, and it is really wonderful to watch their development from day to day. When I appear in the morning, some of them nearly bend double with their efforts to greet me with a polite '*Bing, ang.*' This week we planted a garden. Every one of us had a chance to rake the plot with the funny bamboo rake, the teacher being last to smooth out some of the humps. Eager hands held the string tight, while others, with sharp pieces of tile, tried ever so hard to make a little ditch beside the string. Volunteers for sowing the seeds all stretched out their little, pudgy palms to me, and we had an awful time trying to keep the little seeds from rolling off. Finally it was all planted, half to flowers and half to vegetables, with a narrow path between.

"The little new boy, who a few days before had screamed for half an hour and had finally been sent home, was one of the most enthusiastic planters; while his bashful older brother offered, of his own accord, to build a stone wall around the plots.

His Thirst for Knowledge

"Dignified little 'Bright Prosperity,' in his long blue coat, helped hold the watering can, and enjoyed himself thoroughly until he discovered that his hands were wet and dirty. He held them up ruefully for me to see, then calmly pulled out a grimy handkerchief and wiped them off. This last little boy, by the way, was escorted to kindergarten, on his first day, by his grandfather and admiring relatives, only to weep and refuse even to sit in a little chair. The other day it was raining hard; only three of the children came. One of them was 'Bright Prosperity,' carried on his nurse's back. He had arrived an hour and a half early. When questioned, we found that his family were very busy that day; he had overheard that he was not to come to kindergarten, so he got his hat and would have started alone. When his nurse saw how he wanted to come, she brought him early, so she could get back to her other business.

Kindergartners' Homes

"So far as I can find out, only one of our children comes from a Christian home. If you looked in on the kindergarten circle when they were having their morning prayer, their Bible story, or their blessing before eating their mid-morning lunch, you would realize how much Christian teaching must reach the homes through them, for the mothers tell me that the children come home and tell all about what they did. On Sunday afternoon, too, we have an eager little Sunday school, inviting in the children along the street, as well as those in kindergarten. The fond mothers seem as anxious to drink in the stories as the children. We had seventeen children today, with ten onlookers. These prefer to listen to the children's story, rather than to have a class of their own.

"This doesn't begin to tell about our kindergarten, its pretty room, the things the children make and do; but it is all much like a kindergarten at home, even to the little hands that clutch at your skirt or feel for your fingers. It is a joyous spot, thanks to our Chinese kindergartner and her beautiful spirit."

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How Ling Hsien Church Began

Accompanying a letter from Rev. A. D. Heininger, one of 1917's recruits for Tehsien, in Shantung, comes this account of his study of Ling Hsien and its church:—

"The first visit I made to an outstation in our field was a brief one to Ling Hsien, the last of September. At that time I heard with interest the story of the beginning of Christian work there. Today I returned from my second visit, and this time I made special inquiry into the details of the story. In 1908, a man named Tu came from Ling Hsien to our mission hospital (then located at Pangchwang), with a case of dropsy. After remaining in the hospital for one month, he returned to his home. During this month he was greatly impressed with the treatment he received and with the Christian message which he heard.

"After returning home, Mr. Tu told his son that if he lived he wanted to become a Christian; and he charged his son that if he died the son should become a Christian and should help the Christians, if ever the 'Jesus Church' should come to Ling Hsien. During the remaining two months that the old man lived, he wondered why it was that the 'Jesus Church,' with all its helpfulness, did not come to their city. Then he died, without opportunity to hear the gospel again.

After Many Days

"Afterward the son spoke favorably of the 'Jesus Church' when opportunity afforded, but no preacher came to Ling Hsien and there was no church, so he did not follow out his father's injunction. It was not until 1913 that two preachers were sent to Ling Hsien to rent a chapel and to start religious work. They were unsuccessful in renting a building, for as soon as the people learned that it was for the 'Jesus Church,' they were unwilling to rent. But one day this young Mr. Tu met the preachers on the street; he learned of their difficulty, and so invited them to stay at his house, saying that he wanted to become a Christian and to help to the extent of his ability. When Sunday came, Mr. Tu was the only listener, but the preachers preached the gospel to him and he believed, and became Ling Hsien's first Christian, willing to bear whatever opprobrium there might be.

Five Years' Progress

"That was the beginning of Ling Hsien church, five years ago. Now there are eleven baptized church members, ten others who have joined the church on probation, and not a few inquirers. Besides these, there are others who have already gone to be with the Lord. Today I preached my first sermon in Chinese to an audience of about fifty-five, which packed the little room that serves as a church on Sunday and a schoolroom for twenty-six boys the other six days of the week. The church still meets in Mr. Tu's property, though now we pay a little rent for the buildings.

"It was thrilling to hear this story from the lips of Mr. Tu, and to hear him tell of his great hope that some day Ling Hsien may have a church building for the rapidly growing church.

"After the service today, one of the men presented me with implements which he used in geomancy; for ten years he was a 'wind-water doctor,' making money from the superstitious people by practicing his art. Now he believes in the true God, and has given up his former usages. This one-time geomancer has now joined the church on probation. Nowhere in China have I met a group of more earnest and warm-hearted Christians than these at Ling Hsien. Thus the Kingdom grows in China!"

Imperial Japanese Poems of the Meiji Era

With the unseen God,
Who seeth all secret things,
In the silence—
Communes from the earth below,
The heart of the man sincere.

* * *

Behold the baby,
Practicing with zealous care
His letter-writing;
And from him a lesson learn:
Effort brings its sure return.

* * *

Or high or lowly
Be thy station, 'tis thine own;
Thy best is duty.
Do it then without a moan,
Thereby making life sublime.

* * *

Amid the grasses,
That to us seem filthy weeds,
By careful seeking,
Oft o'ershadowed by the reeds,
Healing herbs of grace are found.

* * *

Unto the battle
Forth have the children all gone,
Forth to the battle,
While on the lonely hill-farm
Toileth the father alone.

* * *

The soldier fighteth
For his country on the field;
He also serveth
Who at home doth ever yield
Fruits of faithful industry.

* * *

Oh, God in heaven!
If there be a deed of sin
Thy wrath to merit,
Punish me; the people spare—
All are children of my care.

Translated by Rev. F. A. Lombard, of the Doshisha University, Kyoto, Japan, from the poems of the Emperor Mutsuhito. These little poems are in the form known in Japan as "tanka." Each stands by itself, expressing a complete thought or picture.

"How Small a Matter Death Is"

It is only the bustle and preoccupation of life's trivialities that makes so great entanglement of death's knot, and dresses it up in the threat of finality; common life itself is the knot, twisted up of false needs and futile longings; we turn a sharp corner and Death holds out scissors ready to cut the hopeless-seeming tangle. We find that the dreaded frown and scowl is a cowardly legend; that he is no angry stranger, eternal adversary of life, but only a homely usher, mildly, with smile of conscious apology, waiting to open a door, beyond which his function ceases.

John Ayscough, in "French Windows."

Today's Idealism

Who are the idealists today? They are the captains of industry, like Charles M. Schwab, Edward N. Hurley, and John D. Ryan, and the "dollar-a-year-men," who, at the call of their country, turned from their own affairs and devoted their talent and energy to directing the business side of the war. They are the men throughout the country who served on the five thousand Exemption Boards, who devoted days and nights without stint to a just and sympathetic interpretation of the universal draft. They are the farmers who encouraged their "help" to enter the army and then did double service in the fields, that the Allies should not lack food. They are the miners, machinists, lumbermen, railroad men, and workmen generally all over the land, who rose above the sordidness of the strike mania and stayed by their jobs. They are the women who left the comfort and security of home and engaged in manual toil in shop and field. They are the mothers and sisters who, month after month and year after year, sewed, knitted, and prepared bandages in connection with the

Red Cross and other relief organizations. They are the college girls who ran kitchens, made gardens, and milked cows, and turned their hands to any practical job that needed doing. They are the clergymen who exchanged the ministerial robes for the khaki, who as chaplains, Young Men's Christian Association workers, and fighters rendered whatever service they were asked to perform. They are the college professors who, in laboratory and training camps, placed their expert knowledge at the service of the government. They are the artists, musicians, and actors, who cheered the hearts of our soldiers and roused the enthusiasm of the people at home. They are the poets, who shouldered guns and marched into the trenches. Most of all, they are the fighters on land and sea and in the air, who counted not their lives dear, in order that materialism and brute force might be put down forever, and that we might live in a world where ideals have a fair show.

From "World Facts and America's Responsibility," by Rev. C. H. Patton, D.D.

THE BOOKSHELF

The Knock on the Door. By Mary Caroline Holmes. New York: Fleming H. Revell Co. Pp. 239. $1.25 net.

A popularly written story of a young American woman who is left in charge of an orphanage in a Syrian town during the Great War. A pleasant love story comes into the book, but its greatest interest is in its description of the life of the people before the trouble came and later as the suffering continued.

My Chinese Days. By Gulielma F. Alsop. Boston: Little, Brown & Co. Pp. 271. Price, —.

A charmingly written account of the life of a young woman doctor who joined the staff of a missionary hospital in China. She makes very real the experiences, sad and gay, of the Chinese women whom she comes to know, and several of her chapters could well be dramatized by mission study clubs.

A Light in the Land of Sinim. By Harriet Newell Noyes. New York: Fleming H. Revell Co. Pp. 250. Price, $1.50 net.

In 1872, Miss Noyes founded in Canton, China, whither she had gone as a missionary under the Presbyterian Board, the "True Light Seminary," a girls' boarding school. This book tells the story of the school, its wonderful success up to 1917, and its plans for the future.

OTHER BOOKS RECEIVED

Dr. Ralph Wardlaw Thompson. By Basil Mathews. London: Rel. Tract Soc. Pp. 174. Price, 60 cents.

WORLD BRIEFS

Christian union continues to grow. A movement is now on foot to federate the Bible societies of the world. The annual output of Bibles is 35,000,000, of which number three-fourths are issued by non-commercial societies.

Latin America is responding to missionary work as never before. The military training camps in Porto Rico, which have fought against immorality within a ten-mile radius of the camps, have given the missionaries vigorous aid in fighting vice in general. The chief of police suggested that the women form a vigilance committee to help stamp out the evil of prostitution, and addressed a meeting of the W. C. T. U. on the subject. The doctors in the military camp helped a group of women and the police commissioner in forming a Woman's Police Reserve Corps. Posters were prepared and used, press notices sent out, and so many cases were tried that the authorities had to secure additional prison space for the scores of prostitutes arrested and convicted.

It is reported, through French sources, that traffic has been resumed on the Bagdad Railway. The tunnel through the Taurus Mountains is completed, and trains now go to within 150 kilometers of Mosul, which is still some distance from Bagdad itself. In Mesopotamia work on the extension of the line to the Persian Gulf is being carried out.

The latest statement regarding Y.M.C.A. work for Chinese labor battalions in France, dated March 15, 1919, says that the Association is working in eighty-four centers, the number of men in each varying from 3,000 to 18,000. The staff for that army totals only eighty-four, of whom only thirty-one are Chinese. In every area there are men who can speak Chinese, and they are set free to speak to the men, to read news, and to interpret various Western subjects to them. The Chinese are fond of amateur theatricals and of various games, such as chess, draughts, quoits, football, etc. Their letter-writing evenings are very popular, when the men who can write for those who cannot have their hands more than full. A recent service is a newspaper printed in simple Chinese, designed to give current news of East and West, and to explain said news to the men. Classes in English and Chinese are very popular, and religious meetings, held regularly whenever possible, help to keep up the Christian influence. In a few weeks twenty or more Chinese secretaries, recruited from the student body in the United States, will sail for France to engage for a time in this work.

The largest hospital in the world exclusively for Chinese is not in China, but in France. It serves 140,000 Chinese laborers. It is in the village of Noyelles and it has accommodations for 1,500 patients, but at one time room was made for 300 more. The staff numbers sixteen foreign doctors and 300 nurses and attendants. The chief of staff is Colonel Gray, formerly of the British legation, Peking, and many of the other members are medical missionaries from China. The hospital buildings are one story in height and are on either side of short streets running into a wide central road. There are medical and surgical buildings or wards, and special ones for tuberculosis, influenza, trachoma, venereal, contagious, and emergency cases. In a detached area, enclosed by double rows of high barbed wire entanglements, with guards at the entrance, are sixty insane patients. The saddest place of the whole hospital to visit is the isolated camp for lepers. There are sixteen of them. In the little graveyard 350 laborers lie buried. Over each grave is a white cross, giving the name, military number, company, and date of death. The Chinese have started a fund to erect a memorial arch in Peking to commemorate the lives of those who lie buried in France. One coolie gave a third of a month's pay.

THE CHRONICLE

Arrivals on the Field

February 6. In Bombay, India, Rev. and Mrs. Edward Fairbank, of Vadala; Rev. and Mrs. Joseph L. Moulton, of Ahmednagar, returning to the Marathi Mission. Miss E. Loleta Wood and Miss Frances B. Woods, joining the Marathi Mission, with station at Ahmednagar.

February 6. In Bangalore, South India, Rev. David S. Herrick, returning to the Madura Mission.

Marriage

January —. In Durban, Natal, Zulu Branch, South Africa Mission, Mr. K. Robert Brueckner, of Adana, and Miss Dorothea E. Kielland, of Inanda.

Births

February 22. In Fenchow, Shansi, China, to Rev. and Mrs. Watts O. Pye, a daughter, Mary Elizabeth.

March 1. In Bilbao, Spain, to Rev. and Mrs. Wayne H. Bowers, a child.

Death

February 12. In Bombay, India, Mrs. James F. Edwards, recently appointed a missionary of the Marathi Mission, after being for some time associated with the mission.

* * *

Miss Anna L. Millard, of Bombay, India, a representative of the Woman's Board of the Interior in the Marathi Mission, has been asked by the Indian Government to sit as a member of the commission appointed to investigate the needs of the deaf, dumb, and blind, and to suggest increased facilities for their care and training.